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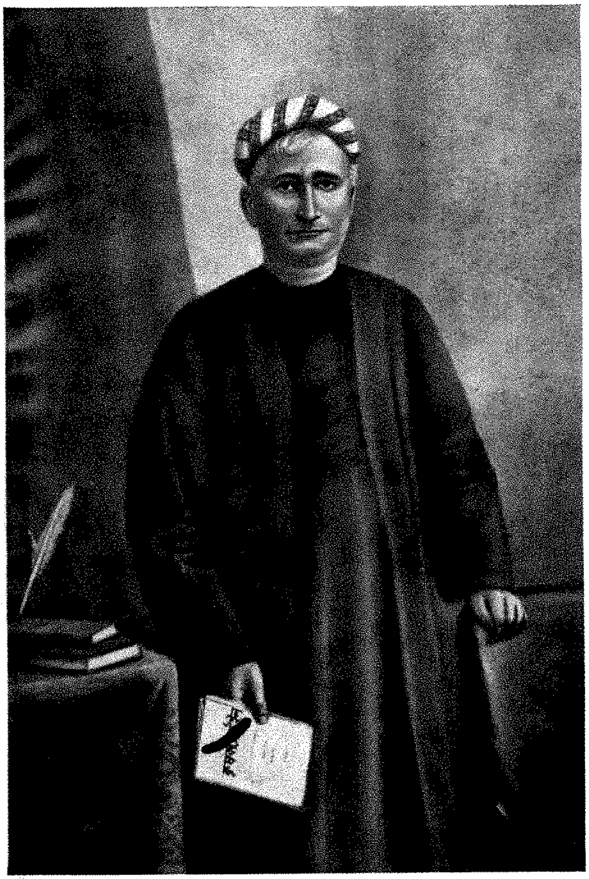

Bankim Chandra Chatterjee

BORN
June 27, 1838

DIED
April 4, 1894

বঙ্কিমচন্দ্র

বাঙ্গালার সাহিত্য-গুরু, জাতীয় সাহিত্যের প্রতিষ্ঠাতা, প্রতিভার অবতার বঙ্কিমচন্দ্রের শততম জন্ম-বার্ষিকী উপলক্ষে তাঁহার স্মৃতি-পূজার উদ্দেশ্যে বঙ্গীয় সাহিত্য-পরিষদের উদ্যোগে যে মহাসম্মেলনের আজ আয়োজন হইয়াছে, তাহার উদ্বোধন-কার্য্যের ভার প্রাপ্ত হইয়া আমি নিজেকে ধন্য বোধ করিতেছি। এই কার্য্যের আমি যোগ্য কি অযোগ্য, তাহা ভাবিয়া দেখি নাই, এবং তাহা ভাবিয়া দেখিবার প্রয়োজন বোধও করি নাই; কারণ স্বয়ং বঙ্কিমচন্দ্রই আমাদিগকে শিখাইয়া গিয়াছেন—"ভক্তিই সর্ব্ব সাধনের সার।" এবং সেই "ভক্তির সঙ্গে মিলিত হইলে সকল কার্য্যই মঙ্গলপ্রদ, যশস্কর এবং পরিশুদ্ধ হয়।" যাঁহারা আমাকে আজ এই সম্মানের আসনে বরণ করিয়া বঙ্কিমচন্দ্রের প্রতি ভক্তি-প্রদর্শনের অবসর প্রদান করিয়াছেন, তাঁহাদিগকে আমার আন্তরিক কৃতজ্ঞতাপূর্ণ ধন্যবাদ জ্ঞাপন করিতেছি।

মনে রাখিতে হইবে, বঙ্কিমচন্দ্র যে তাঁহার দেশবাসীর হৃদয়-মন্দিরে দেবতার তুল্য আসন লাভ করিয়া এখনও বিরাজ করিতেছেন, তাহা তাঁহার অনন্য-সাধারণ ভক্তি-সাধনারই গুণে। 'ইউরোপীয় patriotism'এর প্রতি তাঁহার আন্তরিক অশ্রদ্ধা ছিল। তিনি বলিতেন—"ইউরোপীয় patriotism একটা

ঘোরতর পৈশাচিক পাপ। ইউরোপীয় patriotism-ধর্ম্মের তাৎপর্য্য এই যে, পর-সমাজের কাড়িয়া ঘরের সমাজে আনিব। স্বদেশের শ্রীবৃদ্ধি করিব, কিন্তু অন্য সমস্ত জাতির সর্ব্বনাশ করিয়া তাহা করিতে হইবে।......জগদীশ্বর ভারতবর্ষে যেন ভারতবর্ষীয়ের কপালে এরূপ দেশবাৎসল্য-ধর্ম্ম না লিখেন।" সুতরাং বঙ্কিমচন্দ্রের দেশভক্তিকে যদি আমরা ইউরোপীয় patriotismএর নামান্তর মনে করিয়া তাঁহাকে বুঝিতে বা তাঁহার সৃষ্ট-সাহিত্যের বিচার করিতে প্রবৃত্ত হই, তাহা হইলে অসত্যকে সত্য বলিয়া ভ্রম করিব। তাঁহার 'আনন্দমঠ' বা 'বন্দে মাতরম্' সম্বন্ধে আমাদের দেশের অনেকেই সম্প্রতি ঐরূপ বিচার-বিভ্রমে পতিত হইতেছেন। আনন্দমঠের 'উপক্রমণিকায়' আছে—'অনন্তশূন্য অরণ্য-মধ্যে সূচীভেদ্য অন্ধকারময় নিশীথে, সেই অননুভবনীয় নিস্তব্ধতা-মধ্যে শব্দ হইল—"আমার মনস্কাম কি সিদ্ধ হইবে না?"......এইরূপ তিনবার সেই অন্ধকার-সমুদ্র আলোড়িত হইল। তখন উত্তর হইল—"তোমার পণ কি?"

প্রত্যুত্তরে বলিল—"পণ আমার জীবনসর্ব্বস্ব।" প্রতিশব্দ হইল—"জীবন তুচ্ছ; সকলেই ত্যাগ করিতে পারে।"

"আর কি আছে? আর কি দিব?" তখন উত্তর হইল—"ভক্তি"।'

এই 'ভক্তি' শব্দটির প্রতি পাঠক-সাধারণের দৃষ্টি আকর্ষণের জন্য বঙ্কিমচন্দ্র পুস্তক-মধ্যে উহা একটু বড় অক্ষরে মুদ্রিত করাইয়া গিয়াছেন। বাস্তবিক, একটু মনোযোগপূর্ব্বক পাঠ করিলেই দেখা যায়, একমাত্র ভক্তিই আনন্দমঠের প্রত্যেক পত্রে স্পন্দিত হইতেছে। 'বন্দে মাতরম্' অমর সঙ্গীতের মূল

উৎসও ঐ ভক্তি। আনন্দমঠের সন্তানগণ কোনওরূপ জাতি-বিদ্বেষের বশে দেশ-ভক্ত হন নাই। তাঁহারা স্বদেশকে "ত্বং হি প্রাণাঃ শরীরে" মনে করিতেন, এবং এই ভাব-প্রেরণার বলেই স্বদেশকে অত্যাচার-উৎপীড়নের কবল হইতে রক্ষা করিতে অগ্রসর হইয়াছিলেন।

'গীতা'য় কুরু-বিদ্বেষ প্রচারিত হইয়াছে বলিলে যেমন ভুল হয়, আনন্দমঠকে তেমনি জাতি-বিদ্বেষমূলক গ্রন্থ বলিয়া প্রচার করিলে সত্যকেই গোপন করা হইবে। বঙ্কিমচন্দ্র বলিতেন—"দেশপ্রীতি ও সার্ব্বলৌকিক প্রীতি উভয়ের অনুশীলন ও পরস্পর সামঞ্জস্য চাই। তাহা ঘটিলে, ভবিষ্যতে ভারতবর্ষ পৃথিবীর শ্রেষ্ঠ জাতির আসন গ্রহণ করিতে পারিবে।" বলা বাহুল্য, এই দেশ-প্রীতি সর্ব্বদেশে, সর্ব্বসময়ে, সর্ব্বজনের আদর্শ হইবার যোগ্য। তাঁহার গ্রন্থে ইহারই চিত্র প্রতিফলিত হইয়াছে।

আরও মনে রাখিবার বিষয়, বঙ্কিমের অপূর্ব দেশভক্তিই বঙ্কিমচন্দ্রকে মাতৃভাষার পরমভক্ত এবং সত্যের পরম অনুরাগী করিয়াছিল। সত্যের নিকষে কষিয়াই তিনি এই আত্ম-বিস্মৃত জাতির কর্ণে সর্ব্বপ্রথম এই সঞ্জীবনী-বাণী ধ্বনিত করিয়াছিলেন—"আমাদের ভরসা আছে। আমরা স্বয়ং নির্গুণ হইলেও রত্নপ্রসবিনীর সন্তান। সকলে সেই কথা মনে করিয়া জগতীতলে আপনার যোগ্য আসন গ্রহণ করিতে যত্ন কর।...যে বলে বাঙ্গালী চিরকাল ভীরু, চিরকাল দুর্ব্বল, তাহার কথা মিথ্যা, তাহার মাথায় বজ্রাঘাত হউক।"

প্রায় ৫৮ বৎসর হইল, কবিবর নবীনচন্দ্র তাঁহার 'রঙ্গমতী' কাব্যের উৎসর্গ-পত্রে বঙ্কিমচন্দ্রের উদ্দেশে লিখিয়াছিলেন—"আর্য্য! আজ মহানদী পদ্মার তীরে বসিয়া আমার এই কাব্য-

খানি শেষ করিয়া ভাবিতেছিলাম, ইহা কাহার করে অর্পণ করিব। দেখিলাম, পদ্মাকে ক্ষুদ্রাদপি ক্ষুদ্রে পরিণত করিয়া বিশাল সময়স্রোত প্রবাহিত হইতেছে। সেই স্রোতে ভাসিয়া চলিলাম। দেখিতে দেখিতে বিংশতি শতাব্দীর সূর্য্য সেই সময়-সাগরে ডুবিয়া গেল। তখন ফিরিয়া দেখিলাম, বঙ্গের অসংখ্য জোনাকীরাশি একে একে নিবিয়া গিয়াছে, কেবল দুই-একটি নক্ষত্র মাত্র ইহার অদৃষ্টাকাশে জ্বলিতেছে! তাহাদের কিরণ যতই সুদূর-নিঃসৃত হইতেছে, ততই উজ্জ্বলতা বিকীর্ণ করিতেছে। ইহার একটিকে ভক্তিভরে অভিবাদন করিয়া আমি একটি সামান্য উপহার প্রদান করিলাম। বলিতে হইবে কি, সেই নক্ষত্রটি আপনি।"

কবিবরের এই ভবিষ্যদ্বাণী যে মিথ্যা হইবার নহে, এ কথা বোধ হয় এখন অনেকেই স্বীকার করিবেন। 'বিংশ শতাব্দীর সূর্য্য সময়-সাগরে' এখনও ডুবে নাই বটে, কিন্তু অৰ্দ্ধ শতাব্দীর উপর হইল, তিনি যাহা বলিয়াছিলেন, তাহার সার্থকতা আজ উপলব্ধি করিয়া তাঁহারই বাক্যের প্রতিধ্বনি করিয়া বলিতে ইচ্ছা হইতেছে—বঙ্কিম-জ্যোতিষ্কের কিরণ যতই সুদূর-নিঃসৃত হইবে, ততই উজ্জ্বলতা বিকীর্ণ করিবে।

বিশ্ববিদ্যালয়ের সঙ্গে বঙ্কিমচন্দ্রের ঘনিষ্ঠ সম্পর্ক ছিল। তাঁহার গৌরবে বিশ্ববিদ্যালয় আজ গর্ব্ব ও গৌরব-প্রকাশের অধিকারী। যখন সর্ব্বপ্রথম এণ্ট্রান্স ও বি. এ. পরীক্ষা গৃহীত হয়, তখন এই উভয় পরীক্ষারই উত্তীর্ণ ছাত্র-তালিকায় তাঁহার নাম আমরা দেখিতে পাই। তারপর ১৮৮৫ খৃষ্টাব্দ হইতে আরম্ভ করিয়া যতকাল তিনি জীবিত ছিলেন, ততকাল বিশ্ববিদ্যালয়ের সদস্যপদে নিযুক্ত থাকিয়া ইহার কল্যাণ-সাধনের জন্য যত্ন ও শ্রম করিয়া গিয়াছেন।

আজ তাঁহার শততম বার্ষিকী উপলক্ষে বাঙ্গালার ছাত্র-সম্প্রদায়কে উপহার দিবার উদ্দেশ্যে বিশ্ববিদ্যালয় হইতে 'বঙ্কিম-পরিচয়' প্রকাশিত হইল। বঙ্কিমচন্দ্রের রচনা-সমুদ্র মন্থন করিয়া ছাত্রগণের পাঠোপযোগী বচনামৃত ইহাতে সংগৃহীত হইয়াছে। বাঙ্গালার যুবক-সম্প্রদায় যদি এই পুস্তক-মধ্যে তাঁহার ছায়া দেখিয়া তাঁহাকে চিনিতে ও বুঝিতে চেষ্টা করেন, তাহা হইলে বিশ্ববিদ্যালয়ের এই উদ্যম ও উদ্দেশ্য সার্থক হইবে।

এই সভাস্থলে আরও একটি কথা বলিয়া আমার বক্তব্য শেষ করিতে চাই। ছাত্র-সমাজের মধ্যে বঙ্কিম-সাহিত্যের পঠন ও আলোচনা যাহাতে যথোচিত-ভাবে হয়, তজ্জন্য শ্রদ্ধেয় সভাপতি মহাশয় কলিকাতা বিশ্ববিদ্যালয়কে একটি কার্য্যে হস্তক্ষেপ করিতে অনুরোধ করিয়াছেন। তিনি প্রস্তাব করিয়াছেন যে, আগামী পৌষ কি মাঘ মাসে কলেজের ছাত্রেরা যাহাতে বঙ্কিম-সাহিত্য-সম্বন্ধে একটি বিশেষ পরীক্ষা দিতে পারেন, বিশ্ববিদ্যালয় যেন তাহার ব্যবস্থা করেন। ইহাতে পরীক্ষার্থীর ফি নামমাত্র ধার্য্য হইবে। পরীক্ষায় যাঁহারা উত্তীর্ণ হইবেন, তাঁহারা প্রশংসা-পত্র পাইবেন এবং যিনি সর্ব্বোচ্চস্থান অধিকার করিবেন, তিনি যথাযোগ্যভাবে পুরস্কৃত হইবেন। আমি এই প্রস্তাব সর্ব্বান্তঃকরণে সমর্থন করি এবং আশা করি, বিশ্ববিদ্যালয়ের পক্ষ হইতে ইহা গ্রহণ করিতে কোন বাধা হইবে না।

উপসংহারে এই কামনা করি যে, আপনাদের এই সভার উদ্দেশ্য সম্পূর্ণভাবে সফল হউক। অল্প কয়েক দিনের জন্য বঙ্কিমচন্দ্রের স্মৃতি-পূজা করিয়া যেন বাঙ্গালী তাহার কর্ত্তব্য-সমাপন হইল, এইরূপ বোধ না করে। উৎসবাদি স্মৃতি-পূজার অঙ্গ বটে, কিন্তু তাঁহার প্রকৃত পূজা তখনই হইবে, যখন তাঁহার

বাণী বাঙ্গালার ঘরে ঘরে প্রচারিত হইবে, বাঙ্গালী তাঁহার নির্দ্দিষ্ট পথ অবলম্বন করিবে, তাঁহার অমোঘ মন্ত্রে দীক্ষিত হইয়া নির্ভীকভাবে আপন জাতীয় জীবন গড়িয়া তুলিতে সচেষ্ট হইবে।

সকল দলাদলি ভুলিয়া বাঙ্গালী আবার একত্র হউক, বাঙ্গালীর জীবন কর্ম্মময় হউক, পরমুখাপেক্ষী না থাকিয়া বাঙ্গালী আত্মনির্ভরশীল হউক। কাপুরুষ বাঙ্গালীকে বঙ্কিমচন্দ্র ঘৃণার চক্ষে দেখিতেন। সকল বাধা-বিপত্তি তুচ্ছ করিয়া যদি বাঙ্গালী আজ মানুষের মত দাঁড়াইতে পারে, এবং স্বকার্য্য-সাধনে প্রবৃত্ত হয়, তবেই বঙ্কিমের আশীর্বাদ বাঙ্গালার উপর বর্ষিত হইবে, বাঙ্গালা মেঘ মুক্ত হইবে এবং জয়-যাত্রা ঘোষণা করিয়া বাঙ্গালী তাহার লুপ্ত-গৌরব পুনরধিকার করিবে। *

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* Address delivered by Mr. S. P. Mockerjee, Vice-Chancellor, Calcutta University, at the opening of the Bankim Centenary Celebration under the auspices of the Bangiya Sahitya Parishat on Saturday, the 25th June, 1938, at the Senate Hall.

THE

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THE SUCCESSION OF WORLD-LEADERSHIP

PROF. CORRADO GINI, UNIVERSITY OF ROME, ITALY.

HISTORY shows that the torch of progress was transmitted from one race to another, from the populations of Mesopotamia and Egypt to those of the Aegean, of Greece, Rome, and Byzantium; and from these to the Arabs, to the Italian Republics, to Spain, Portugal, the Netherlands, France and to the German and Anglo-Saxon stocks. The possibility is not excluded but it may be destined to pass, in a more or less distinct future, to the Far East. Certainly, one cannot shut one's eyes to the fact that the Anglo-Saxon, German and French stocks, still dominant, have to-day, from the demographic viewpoint, lost the capacity for expansion, which, on the contrary, is being increased by the Oriental populations. Nor can one deny that, even from the technical standpoint, the progress of these latter peoples may in the future be more rapid than that of the Westerners, with the result of reducing the gap between the two civilizations. It is, however, just as undeniable that the Orientals have a long way to go before they reach the technical and cultural level, the inventive talents, and (except the Japanese) the discipline and national solidarity of the Western peoples. Reasons are not lacking for thinking that if the entire Far East would acquire a military organization and national solidarity like that of Japan, without sacrificing the superior intellectual talents of other populations, and if, through an adequate education and selection would acquire, at least partly, the traits of initiative and inventiveness of the West, conserving, besides the natural qualities of thrift, adaptation, and resistance to hard labor, the industry and commercial honesty with which the Chinese are particularly endowed, the Far East would become worthy of carrying high the torch of civilization.

At this point it is timely to take into account an objection which is levelled against the Western system of production. Such a system, it is said, destroys itself, inasmuch as by raising the standard of living of the populations which dominate and exploit, it creates on their part, a dangerous competition. In reality, the system, which is not only that of the dominating populations of to-day, prepares, in such a way, the succession of the said dominating populations, since they cannot be eternally dominant. Far from being a reason for reproof, such a characteristic is an indication that, with such a system they truly carry out a civilizing mission.

The real danger is that the dominating people decays and falls into ruin before having adequately educated its successor, provoking a hiatus in the progress of humanity analogous to that which was found at the fall of the Roman Empire. A timely infiltration into the dominating populations of the present of elements from the lower classes of the populations of the future, and *vice versa*, an infiltration into the populations of the future of elements from the upper classes of the dominating populations of the present, are the best means of preventing such a hiatus. This is another reason for dissuading any suppression of such infiltrations.

At this point, however, the question arises : Is the torch of civilization destined to pass directly from the Anglo-Saxon, German, and French peoples, which are demographically exhausted, to the Orientals, who are technically, intellectually , and socially immature, or rather are there not still white stocks which are destined once again to speak their word in history and to rise in their turn to the highest position, subsequently to cede it to stocks of the more distant future ?

The South American populations of Latin language have possibly a great future, but this seems too distant to make of them the immediate successors of present leaders. But the Slavic populations on one hand, and the Italian and Iberian populations on the other, have not exhausted equally with the Anglo-Saxons, the Germans, and the French, the impetus of demographic expansion, and, from multiple technical and cultural viewpoints, they would certainly seem to occupy a place superior to that of the Orientals. It would therefore not appear hazardous to maintain that the interest of humanity to-day requires that such stocks be put in a position to exploit their abilities fully. Russia and Portugal already have at their disposal ample territories and abundant natural resources which largely suffice for their demographic expansion. Furnished with few or no colonies, the Spaniards and the Balkan peoples still find in their native land, little populated and rich in raw materials, elements adequate for their development. On the contrary, Italy, a country with high demographic density and deprived of some essential raw materials, superior, moreover, to the Slavs and Iberians in many technical and cultural aspects, justly claims the means of exploiting its endowments not only for its own interest but also for that of mankind. When these were refused through the egoism of others, it found itself compelled to conquer them by force.

The considerations exposited above lead to the conclusion that the conflicts deriving from the international distribution of population and raw materials can be peacefully resolved only when a redistribution is effected which takes account of the technical and cultural superiority and of the expansive force of peoples and becomes modified whenever the necessity for doing so presents itself. Now it is not given to see how that can be practically attained in an adequate and timely fashion. Left to the initiative of single nations, such an adjustment would certainly not be attained in a pacific way. Intrusted to international societary organs, the solution, rather than being facilitated, would probably only be retarded and disputes would become acute. For past experience leads us to believe that such organisms would tend to preserve the *status quo* rather than to modify it in favour of the nations which are developing most rapidly, and would thus retard adjustment, provoking the danger of more serious conflicts. Willingly or not, one must recognize that, to-day as in the past, there does not seem to be any possibility of an equitable redistribution of population and raw materials without the use of at least the threat of force.

It may be observed in this connection that the theory here presented definitively leads only to a justification of the crude reality. Certainly, I reply, it leads us from theoretical abstractions and from utopian programs to the actual behavior of the facts, and from these it goes on to explain—a result which truly (it may well be noted) constitutes the aim and the characteristic of every theory which is worthy of being called scientific. Because, in the field of the social as in that of the physical sciences, when a theory, although seemingly well constructed, does not correspond to the facts, one can say with assurance that its value is fictitious and that, under satisfactory appearance, it conceals on the contrary some essential lacuna which makes it defective when compared with reality.

On the other hand, the deeper one goes into the study of society, the more one becomes convinced that in this field, as in that of biological phenomena, nature is a better provider than superficial observation may lead one to suppose. The interest of mankind demands that adequate integrations of territories be assured to those nations whose technical and cultural progress and whose demographic development are more accentuated. On the other hand, demographic development and technical and cultural progress are generally connected in the evolution of nations. Moreover, the nations who are endowed with the one and the other have generally the tendency and acquire sooner or later the power to annex new territories. In the long run, their particular incentive for expansion and domination furthers the interest of mankind through technical and demographic progress. Impelled by their own interest, the dominating nations expand their commerce, impose their culture, and communicate their technique to dominated populations or to neighbouring nations, elevating their standard of living, developing their resources, both material and intellectual, and giving them a new civilization. When the day of decadence arrives (because examples of nations eternally flourishing and of everlasting hegemony are unknown in history), the seeds of civilization which they have developed may find new and perhaps higher manifestations among the nations assimilated, as the Greek and Roman civilization was taken over, with further and in many ways superior developments, by the assimilated barbarians. So the various races and peoples may give in turn to the progress of mankind the contribution of their own genius.

Certainly this rotation of leadership does not always take place gradually and peacefully, as is the case with the continuous replacement of the older generations by the younger ones in the ordinary course of events ; but often by discontinuous and violent processes. But if one considers the matter carefully, one will perceive that this happens essentially because the various peoples and their leaders do not recognize the natural processes of evolution, and they resist the inevitable developments of those processes when these are not in keeping with their own vested interests and acquired positions. A wider knowledge of self-regulating mechanisms in the evolution of nations may improve the situation more than the utopian programs of social reformers and international idealists. Not so many years ago, when an individual was ill, the policy of the physician was to repress the manifestations of the malady in order to re-establish the lost equilibrium. Modern physiology has shown the importance of re-equilibrating processes of nature, and conclude that the best therapy consists not in resisting but in favouring them. Sociology clearly suggests a similar policy in the solution of international problems.*

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* Part of a paper in the *Annals of the American Academy of Political and Social Science.* Philadelphia, January, 1937.

EARLY ANNALS OF CALCUTTA UNIVERSITY, II, 1859-66

DR. A. P. DASGUPTA

B. THE QUESTION OF UNIVERSITY PROFESSORSHIPS

THE expediency of establishing University professorships was first broached to the Syndicate by Dr. Duff. on the 28th August, 1858. The Syndicate referred the matter to the Faculty of Arts, " requesting the Faculty to consider and report, for what branches of study, University professorships should be established ; and to prepare and submit a scheme by which that object, if determined to be desirable, may be most economically effected." There was a "lengthened discussion" of the subject in the Faculty of Arts on the 1st September, 1858. The question was discussed again on the 6th September, 1858, when it was resolved—

"1. That the Faculty of Arts think it inexpedient that the University shall, as a University, establish professorships or lectureships.

"2. That at the same time the Faculty would represent that there are some few of the subjects fixed for the degree examination, for acquiring a knowledge of which, sufficient facilities do not exist available for all students, and that they would request the Syndicate to urge on the Government the propriety of making some arrangement which would meet this want."

The Syndicate "recorded" the resolution of the Faculty and the matter remained shelved for more than three years. On the 31st January, 1862, the Junior Board of Examiners in Arts reporting the results of the Entrance Examination to the Syndicate dwelt on the inconvenience of conducting the examinations without a suitable hall, and added, " The success of the University is no longer a matter of speculation, the applications for Entrance are increasing in a ratio that we believe has no parallel in the history of the world. For those who have entered, additional means of instruction are becoming every year more necessary. Suitable halls in which lectures in some of the higher branches as was once proposed, might be given to the students of its many affiliated institutions in which examinations might be held and degrees conferred, have become a necessity......" Thereupon the Syndicate appointed a sub-committee consisting of Dr. Duff and the Registrar to report " if any and what University lectureships are required ?"

The sub-committee reported that the establishment of University professorships " is not a deviation from the original constitution of the University, but an extension of its functions, which has been contemplated from the time of its establishment." The Cour of Directors in the Educational Despatch of 1854 had expressed the opinion that, " It will be advisable to institute, in connexion with the Universities, professorships for the purpose of the delivery of lectures in various branches of learning, for the aquisition of which, at any rate in an advanced degree, facilities do not now exist in other institutions in India. Law is the most important of these subjects......

"Civil Engineering is another subject of importance, the advantages of which as a professon, are gradually becoming known to natives of India; and while we are inclined to believe that instruction of a practical nature......is far more useful than any lectures could possibly be, professorships of Civil Engineering might perhaps be attached to the Universities......

" Other branches of useful learning may suggest themselves to you, in which it might be advisable that lectures should be read and special degrees given; and it would greatly encourage the cultivation of the vernacular languages of India that professorships should be founded for those languages, and perhaps also for Sanskrit, Arabic and Persian........."

The sub-committee pointed out that there were important branches of study in the curriculum which were being taught imperfectly or with difficulty in the affiliated institutions. Such was the case of teaching in Physical Science. A properly equipped laboratory was too expensive for all the Colleges to have or maintain. Besides, the services of teachers who had made special study of different branches of science was not always available and could be secured only at a high salary. The state of affairs in the Presidency College, the premier College, was discussed. Even there no professorship had been established solely for the teaching of Physical Science. " There is a Chair of Geology, which however has not been occupied for the past two years. Lectures in the other branches of Physical Science, are, we believe, given by the Professor of Natural Philosophy—an arrangement which should only be accepted as a last necessity." Further it would not meet the requirements of all the students if some only of the constituent Colleges maintained such professors and equipments. The only manner in which suitable instruction could be imparted, " with a due regard to the position and equipments of all, is by having a common chair, that is to say, a University professorship ………" The endowment of University professorships would place all the affiliated institutions " on the same footing as regards those branches in which all have not the same facilities for providing instruction; and further, the common standard of education will be raised; as it may be expected that the University professors, selected with care and suitably remunerated, wil afford a higher order of instruction than any now to be had in Calcutta. With these arguments the sub-committee recommended the establishment of University Professorships particularly in Physical Science, Natural Philosophy and Law.

The Syndicate resolved that " the Vice-Chancellor and Syndicate without at present expressing an opinion as to the details of the report, are prepared to adopt generally the conclusions of the sub-committee………But considering the opposite conclusion to which the Faculty of Arts came as to lectureships in 1858, the Vice-Chancellor and Syndicate before making any recommendation to the Government, desire to take the opinion of the Senate upon the subject of the sub-committee's report, and for this purpose it is resolved to convene a special meeting of the Senate……."

The Senate (27th February, 1862) in its turn referred the report back to the Syndicate " with a request that the opinion and observations of all the Faculties be taken at length on the whole question, and that their reports be afterwards considered by the Syndicate and brought up in a ripe form for the decision of the Senate."

The Syndicate thereupon referred the report to the Faculties for their observations.

The Faculty of Law (4th March, 1862) agreed with the sub-committee's report on the necessity of establishing University professorships, specially in Physical Science and Natural Philosophy. The majority of the Faculty were, however, of opinion that the University professorships should be established in connection with the higher honour courses and not as the sub-committee had desired, for third-year students preparing for the B.A. degree. The

University would thereby have the machinery not merely for the higher, but also for the lower lectures. As regards Law professorships, the Faculty could not see " what special reasons induced them to recommend the transfer of the Law Professors from the Presidency College to the University. We understand however that the object was to place the students of all affiliated institutions on the same footing as regards the fees paid for attendance at the Law lectures. At present, these fees are said to be less for the Presidency College than for the other affiliated institutions. We quite think that the Law lectures should be open to all on the same terms of perfect equality ......" The remedy for this, the Faculty suggested, was an appeal to the Lieutenant Governor of Bengal. They summed up, " It is possible that in the course of time, it may be expedient to establish a University Professor in Law. In our opinion such a professor should confine his lectures to the higher or honour branches of Law education, but we are of opinion that it would not be expedient for the University to assume charge of the Law classes at present attached to the Presidency College so as to supersede entirely the instruction now afforded by that College."

The Faculty of Medicine (5th March, 1862) resolved " that they consider it expedient for the University to establish University professorships in certain of the higher subjects of examination and that the difficulty raised in the report of the sub-committee regarding instructions in the lower subjects in Arts may be met by allowing the professors, referred to in the foregoing resolution to give lectures also in those subjects, provided the Government cannot arrange to furnish the instruction required in some manner acceptable to the institutions affected."

Thus they agreed with the recommendations of the Faculty of Law. As to Law professorships, they declined to offer any opinion.

In the Faculty of Arts (6th March, 1862) Dr. Duff seconded by Mr. George Smith moved that the Government professorships in Law, Engineering and Medicine attached to the Presidency College, Bengal Engineering College and the Medical College, respectively, be converted into University professorships open to duly qualified students of all institutions; that University professorships be established in Sanskrit, Arabic and Persian with their "leading derivative vernaculars" by converting existing professorships in the Sanskrit College and the Madrassah, and a Faculty of Oriental languages be created; that professorships of Physical Science and Natural Philosophy be instituted in the University and that a Professorship of Education "viewed theoretically and practically as a Science and an Art" with a separate Faculty of Education be brought into existence and special licenses and degrees of different grades be conferred in that subject.

Against this motion the Rev. K. M. Banerjee moved and carried the amendment "that this Faculty, without pronouncing on the question of professorships to be attached to the University in the special Faculties of Law, Civil Engineering and Medicine, are of opinion that no professorships should be attached to the University in connection with the examination in Arts."

Similarly, in the Faculty of Civil Engineering it was proposed by Dr. Oldham and carried, "that it is inexpedient that professorships and lectureships, in those branches of Science that form a part of the ordinary education of a Civil Engineer, should be founded as a portion of the University establishment."

When the Faculty of Arts met again on the 20th March, 1862, a sub-committee consisting of the Registrar, Dr. Kay and Mr. Erskine was appointed to enquire into the reasons which had led the majority of the Faculty of Arts at its last meeting to vote against University professorships in connexion with studies in Arts. On the 16th April, 1862, the Faculty of Arts read the report of this sub-committee and resolved that "this Faculty, without pronouncing on the question of professorships to be attached to the University in the special Faculties of Law, Civil Engineering, and Medicine, are of opinion that no professorships should be attached to the University in connection with the examination in Arts." In reporting this resolution for the information of the Senate the Faculty pointed out the reasons for rejecting the establishment of University professorships in Arts. The Sub-Committee of the Syndicate had proposed to establish Professorships of Physical Science and Natural Philosophy on the ground that the affiliated institutions were unable to provide adequate instruction in those branches of study. The Faculty of Arts agreed with this contention. But they did not think that the proper remedy was the appointment of University Professors. "A better plan, it is felt, might be to take greater care, on the one hand, that every affiliated College is able to impart to the candidates whom it sends up for examination that modicum of knowledge in Natural and Physical Science, which alone the standards adopted by the University were intended to exact ; and on the other hand, to take equal care that every University Examiner in Natural and Physical Science shall confine his questions at the ordinary B.A. Examination strictly within the prescribed limits." The Faculty felt justified to infer that the tests of proficiency now demanded by the sub-committee of the Syndicate were higher than they were intended to be by those who framed the scheme for examinations in Arts, since the latter were well acquainted with the capabilities of the Colleges and the standards were fixed with reference to those capabilities and since the Colleges have always been required to certify their ability to teach up to the B.A. standard. "To raise the demands of the University in these subjects (in connection with its ordinary B.A. degree) to such a point as would require that every affiliated institution should have at its command costly apparatus and specially trained teachers, would be virtually to disfranchise most of the provincial Colleges, and would in the opinion of the Faculty of Arts be in other ways inexpedient."

Another ground for objecting to the establishment of University Professors was the opinion which the Faculty of Arts held that "at least as regards the training for B.A. degree, the University will even now best fulfil its high functions by maintaining itself, for sometime to come, in the position of a purely examining body. To perform the work of examination with thoroughness and with perfect equity, as regards all candidates and all affiliated institutions from Colombo to Lahore, is assuredly no light task. It is the duty for which full provision should be made before other duties are undertaken. There seems likewise reason to apprehend that the difficulties with which the University has to contend in fulfilling its duty as an examining body,—as an impartial and disinterested judge of merit in all comers,—would be greatly increased, were it also directly to enter the field as a teaching body, and to prepare or assist in preparing, candidates for examination. However conseeintious might be the judgments of University Examiners, acting under such circumstances, it is probable that causeless suspicions would be excited and that confidence in their perfect impartiality would be to some extent weakened.

"Another objection to the proposal for University professorships of Natural and Physical Science seems to be that such professorships if established on the footing suggested, would be available for the benefit only of members of the University. The sphere of usefulness of the Professors would thus be contracted within much narrower bounds than if instruction in the same branches of study were provided by other means ; for instance by a combination of private effort with state bounty. In the latter case, moreover the Professors would not be brought under restrictions such as are inevitably imposed on state teachers, while the measure would be in accordance with governmental grants in aid of private liberality."

Against these reflections of the Faculty of Arts Dr. Duff entered a long minute of dissent. He was supported by Archdeacon Pratt, the Lord Bishop, Mr. Ogilvie, Dr. Mullens, Mr. George Smith, Mr. Aitchison and Mr. McCrindle. The recommendations of the Faculty were then considered by the Syndicate on the 5th June, 1862. As regards University professorships in connection with the professional faculties the Syndicate resolved that " it does not think it expedient to recommend that the Professors attached to the Government Law School, or to the Medical or Engineering Colleges, should be transformed at present into University Professors or to recommend that other University Professors should at present be appointed, in connection with any of the higher subjects of study, in any of the professional Faculties." As to University professorships in Arts the Syndicate recommended that " the Senate should apply to the Government to establish, in connection with the University, lectureships of Natural and Experimental Philosophy. But it considers that attendance on the lectures, so to be delivered, should not be compulsory. With this exception the Syndicate concurs with the Faculties in thinking that it is not at present desirable to recommend the institution of University professorships."

These decisions of the Syndicate were placed before a special meeting of the Senate held on the 14th June, 1862. The Senate resolved :—

" That without questioning the soundness of the opinion that it may hereafter be desirable to make special arrangements in some special subjects, the Senate in consideration of the still imperfectly developed condition of the University, wish, in common with all the Faculties, to abstain from recommending that any professorship should be at once established."

Again :—

" 1. That doubts having been expressed regarding the position of the University, as apparently determined by the Act of the legislature under which the University is constituted, the Senate are of opinion, that no present practical result can arise from pressing the consideration of any proposal to establish professorships under the direction of the University authorities.

"2. At the same time the Senate are of opinion, that in the present condition of collegiate education in the Bengal presidency, the foundation of lectureships or professorships in relation with the University, though not under its direction, for the benefit on equal terms of the students of all Colleges and institutions, and of individuals, is an object in itself desirable ; though it would be premature to discuss the exact system under which such professorships should be managed, or to attempt to decide all the subjects for which they may hereafter be provided.

"3. That the foundation of such professorships must probably for some time at least rest with the Government, but that the institution of endowments from private sources, independent of the Government, is an object much to be desired ; and that the Senate recommend it, as worthy of the consideration of the native public and as deserving of all possible encouragement by the Government.

"4. That so long as the endowments of any professorships thus created are entirely dependent on grants of money from the state it will obviously be proper that the direction of those professorships should remain in the hands of the Government, to any extent that may be considered expedient by the Government ; but that in proportion as an independent element is introduced into the endowments, it will also be proper to admit an independent element into the direction of the professorships supported by those endowments ; and that the gradual development of such an independent element of self-government is an object which should be looked forward to, as an important end to be attained.

"5. That the nature of the relations of the University with a body of professors so established and supported, must be dependent on the circumstances of the time, and can only be satisfactorily determined as occasion requires, and as the professorships are called into existence.

"6. That with a view to taking a first step in the direction thus pointed out, the Senate recommend the Government to found a chair of Natural and Experimental Philosophy on the general footing indicated in resolution 2 leaving it to the Government to determine, under what regulations the instruction to be given, by the professor may most usefully be carried on."

These resolutions were communicated with explanations to the Government in a letter from the University, dated the 25th June, 1862. No reply to this from the Government can be traced in the University records of the period under review.

(*To be continued.*)

THE ETHICS OF THE SPANISH WAR

A. Lallemand, S.J.

PROPAGANDA in the most modern sense is the effort to create a fixed impression in as many minds as possible by advocacy and reiterated information combined. We can trace the development of such a practice in the latest commercial methods of industrial capitalism. When limited to harmless items like tooth-paste or corn-cure, it may be left to the consumers' commonsense to find out what it is worth. But from the commercial field it has invaded the political world, even the international world and here it becomes positively dangerous ; for people cannot at a distance check information and shake off soon enough the wrong impression they have received. During the present civil war in Spain, propaganda has improved its technique and it has at the same time become the speciality of Moscow ; from that centre it has been spread and imposed on most of the European Press and it has extended to the Indian Press.

According to Hilaire Belloc,[1] the new technique is distinguished by three special characteristics: first immediate action ; second, specific and detailed affirmation (reiterated of course); thirdly, a complete indifference to reality—in other words, barefaced and outrageous lying. H. Belloc takes three glaring instances: Guernica, the Espana, Badajoz.

Guernica: H. Belloc notes that *contemporaneously* with the destruction of the town by the retreating revolutionary forces, the propaganda of the revolutionary movement issued to the whole Press a statement that Guernica had been destroyed by Nationalist bombardment from the air. Now, from photos and later accounts, it is clear that "the Guernica ruins are not the ruins of a town levelled by heavy shelling or pitted by air bombs ; they are the ruins of a place deliberately set on fire, large fragments of outer walls left standing and the interior gutted by the flames.

The warship *Espana* : she was sunk by a hostile shell or mine off the coast of Northern Spain. *Simultaneously* with the news of the sinking came a telegram sent to the whole Press that the aeroplanes of the Reds had sunk the warship. It was found later from the many witnesses of the sinking that no planes had been flying near the ship.

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[1] H. Belloc in G. K's Weekly, June 24, 1937.

Badajoz: when the Nationalists entered Badajoz, a telegram reached America and came back to Europe that the Reds taken prisoners were shot in heaps to the number of thousands ; the telegram was signed by an eye-witness and made *simultaneously* with (*in one case prior to*) the actual storming of the city. Later it was found that the name on the telegram was the name of a man who had never been in Badajoz.

Many such instances could be quoted to illustrate Leftist propaganda ; it is undeniable that, in the Spanish war, Red Propaganda has been organised on a lavish scale and with a technique by the side of which the blustering of a Queipo de Llano pales into insignificance. The Rightists for diverse reasons have sadly neglected their news service for many months and have mainly relied on the very slow and cumbrous if more valuable process of gathering documents and publishing archives. When will those archives and documents reach the Indian dailies and especially the Indian public ? By that time the War will be over and people will feel no interest in what will be the past ; they will keep a general impression as will have been formed during the course of the struggle.

They will probably go on with a feeling that General Franco and his partisans are rebels and revolutionaries ; they revolted against a legal Government and that settles the question in the public mind. The question however is far from being simple ; leaving aside the ebullient outbursts from the Reds, there are responsible persons who question the ethical rectitude of Franco's move, many more agree that he was justified. Let us review the general principles and then analyse the facts.

Civil authority has but one purpose ; the common good of the people. Any law has validity, that is to say, is binding on human conscience from the fact that it makes for the common good of the nation ; however solemnly the constitutional provisions may have been observed to a nicety, a law is invalid if it goes against the general welfare ; a government can exact obedience only when it sees to the common good ; for beyond all legal formalities this basic idea is fundamental to any association and to any national community that the supreme and highest law is the salvation of the association and community ; group suicide is as sinful as the individual variety.

Now among the essential elements of the general welfare, we must include the respect for human life, the general regard for order and peace, the respect for the family life, the regard for religion and man's conscience. A Government that would neglect such essentials of social life and especially a Government that would sap them would sin against its mission and betray the common good ; it would have no title to submission. It should not be obeyed and it could not be obeyed. But the further question arises: 'Could it be resisted ? Could it be resisted with armed force?' The answer will again be found from a consideration of the general welfare, which principle commands the whole ethics of State craft. Catholic moralists and theologians, following the views of Thomas Aquinas, agree on the conditions that must exist if armed revolt is to be regarded as permissible: The existence of the common good—religion, justice, peace—must be gravely compromised ; this public danger must be acknowledged with certainty by wise and prudent men ; finally the chance of success must be a good one. This last condition looks as making success a criterium of ethics but on closer inspection, one realises that it would be irrational to use violence when success is not likely, for in that case the unsuccessful attempt would bring an evil greater than the evil it purports to remedy.

In short a revolution is a major surgical operation on the body politic ; a certainty that the operation is necessary, a proportion between the risks attending the operation and the gravity of the disease, finally a fair chance of success: all such conditions limit the initiative of the political surgeons. But are there not some men who object to any sort of operation and condemn the use of violence in any case whatever ? Catholic theologians and philosophers like Don Luigi, Sturzo and Jacques Maritain would have preferred the Spanish Rightists to follow the example of the early Christians who did not resist but welcome the persecutions of Nero and Caligula.

We must note that Spanish circumstances are not a par with conditions obtaining in the early days of Christianity when Christians had only to consider their individual case of resistance to the illegitimate law of a legal authority. Moreover the point under discussion is not exactly what would have been better but what was legitimate and ethically permissible in the case of 1936 Spain. On the other hand, what may be perfect in the individualist range of consideration may be disastrous and criminal when social duties come into play. A man may be a saint who would quietly agree to being robbed and he would be guilty if he did not defend his home ; a workman may be admirable if he resigned himself to live in misery but he would be guilty and cowardly if he did not claim the wage that will feed his family. The Spanish insurgents took the view that they had to defend their families and their fellow citizens against impious and antisocial revolution by Bolsheviks and Anarchists ; this explains how they gave their movement a Crusade ideal.

The main problem therefore is to find out if the Spanish conditions obtaining in July, 1936, justified the armed revolt of the Rightists. From a study of facts as given by impartial authors like Professor Allison Peers, [1] Miss G. M. Godden, [2] Mr. Jacques Bardoux, [3] two principal phenomena come out with glaring evidence: in July, 1936, endemic disorder and sporadic violence were eating into the vitals of Spain ; Government was powerless or unwilling to re-establish law and order.

The chaos did not begin with the February elections of 1936 nor was it a normal evolution of events arising from the overthrow of the Monarchy in 1931. Its most important factor was of foreign origin ; the disorder was not of indigenous growth ; the social disease was caused by the Communist virus deliberately injected into the Spanish body politic ; were it not for the criminal machinations of the Moscow International the Republic of Spain would have been able to live.

At the VII Plenum of the Executive Committee of the Communist International which sat at Moscow in 1931, one of the '*theses*' recorded with satisfaction that 'the prerequisites of a revolutionary crisis are being created in Spain.' In October, 1932, when the Left was in power, the *Communist International* reported that 'revolution is taking place in Spain and at the present time the mass movement is seething and showing tendencies to develop into an armed revolt of the people.' At about the same time, M Yvon Delbos, who was to become the French Minister of Foreign Affairs of the *Front Populaire* in 1937, published interesting observations about the interference of the Komintern and the Soviet Government in French matters and he went on to remark that the Soviet Government was then (in 1932) already looking on Spain as the next promised land of Bolshevism. By 1932 the *Clenched Fist* was already threatening the Spanish Left Government and £50,000 had entered Spain for the 'revolt' engineered from 'abroad' as the then Home Minister told a correspondent of *La Voz*. In that same year and under the Leftist Government of the Republic, a Soviet republic was proclaimed at Solanna (Alicante Province) in the *usual* manner: church burnt down, priests shot and wounded, town hall captured, archives destroyed and so on. The cautious correspondent of *The Times* noted as early as June, 1932: 'The Spanish Republic is being made the victim of a conspiracy against law and order.'

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[1] The Spanish Tragedy.—Catalonia Infelix.
[2] Conflict in Spain.
[3] Revue des Deux Mondes.

The disorder went on increasing until it culminated in the Asturia revolt of October, 1934. Moscow had sent £30,000 to aid the fighters, a Soviet republic was proclaimed, a Red army was organised, a currency was sent in circulation with the hammer and sickle stamped on the Spanish bank-notes. 'The workers of Asturias fought for Soviet Power under the leadership of Communists, the *Communist International* wrote on October 5, 1934.

When this first attempt at revolution had failed, the Communists changed their tactics ; they manoeuvred Communists, Socialists and Left Republicans so as to form the *Frente Popular*. Dimitrov boasted in his speech at the VII World Congress of the Communist International (August 2, 1935) that the People's Front is nothing but a duplicate of the old Trojan Horse which got the enemy into the city and he added: "The Communist Party alone is at bottom the initiator, the organiser and the driving force of the United Front." At the World Congress, the Spanish representative had been explicit: "We are determined to wage the fight in our country for a Socialist, and then for a Communist Republic...we join you in order to be able, in no distant future, to erect the Red Banner of the International Soviet Republic...Long live the unity of the proletariat ! Long live the World Revolution !"

After the February elections of 1936, the Russian Komintern decided to finance and start a revolution in Spain ; in early April, 30 young Spaniards who had been trained to revolutionary methods left Moscow and were given a grand send off and on May 1, hundreds of Young Communists could be heard shouting in the squares of Madrid : "Bombs and pistols, powder and dynamite for the coming the revolution !"

It is certain and beyond doubt that a communist revolution was actively prepared by the Komintern ; the documents published by M. Jacques Bardoux, a member of the *Institut de France* are conclusive in that regard.[1]

Political assassinations went on in increasing number on both sides, the country was tense with anxiety ; the moderates, who repudiated any violence and formed the majority of the people took no active part in party politics and wanted nothing else but peace to go on with their daily life, looked to Government for measures that would re-establish public confidence and order. But Government was doing nothing ; it had been satisfied with arresting a few suspected as Fascists ; it was distrustful of the Right and paralysed with fear of the Left.

The Rightist newspaper *El Sol* of Madrid (June 17, 1936) voiced the feelings of the masses when it wrote : " A country can perfectly well live under a monarchy or under a republic, under Parliamentary rule or the rule of dictatorship. But a country cannot live in a state of anarchy and Spain is in a state of anarchy to-day. The situation in which Spain is living cannot continue." Government had given up ruling, it refused to assert itself and abandoned its prerogatives. However legally it might have been constituted (and this might well be disputed), it had become invalid and illegitimate by July, 1936, for it had grossly betrayed its mission of law and order.

The contending forces were the Red Revolution and the Rightist Counter-Revolution ; these appellations, however unusual in the Indian Press, are the correct ones. The Red aggression against the Republic had been initiated as early as 1931 ; the communist documents speak of their 'squad N. 25 made up of police agents which shall eliminate all possible counter-revolutionaries.' And an anarchist told the world by wireless in January, 1937 : ' We must say things as they are and the truth is none other than that the military have stolen a march on us to prevent our letting loose the revolution.' Why have our dailies and our news agencies deprived the Reds of a name they cherish, as if they had given up their ideal of a world revolution ?

When one summarizes the situation in July, 1936, one must visualize what the attitude was on the Left, the Right and in Government circles. On the Left a Popular Front composed of sincere

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[1] The most important have been reproduced in *The New Review*, December, 1937.

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Parliamentarians and of groups of anti-Parliamentarians well drilled and full of initiative ; these groups formed a well-knit revolutionary organism which had from 1931 attempted to get control and to prepare the overthrow of the Republican regime; it had instilled the poison of class-hatred throughout the workers and peasants and directed outbursts of violence[1] ; it had sought the aid of foreign allies and even of a foreign State. (Did not the *Pravda* of August 6, 1936, boast that Russia hed deposited 333,435,000 francs to the credit of the Spanish Reds in a French bank ?). It had got ready weapons and munitions and could put in the field 150,000 shock troops and 100,000 reserves. Its purpose was to do away with religion, private property and Parliament—in fact to wipe away the past of Spain and every trace and sign of that past in order to establish on the ruin of the Spanish tradition a new world, a Soviet State and a classless, propertyless and Godless brotherhood.

On the Right, a loose grouping of many parties: monarchists, traditionalists along with a good number of convinced Republicans and Parliamentarians ; in that motley crowd there formed after February, 1936, a few extremist nuclei who banded themselves for self-defence and who believed that terrorism and violence would prevent the Communist revolution. In July, the army felt they had to step in.

For five years, communists and anarchists had multiplied assaults against the religious and social order, they had developed a tense anxiety in the spirit of the Spanish people, they threatened what are the foundations of civil society and the traditions of Spain (the religious life, the existence of some classes, the principle of private property which is a guarantee of personal liberty, the parental authority and so on); they aimed at overthrowing the Republican and Parliamentary regime by violence and liquidate the past in the same way as it had done in Russia.

What was plannded for the whole of Spain has been partly realised in Catalonia under the Red regime: suppression of religion whatever camouflaged tolerance officialdom may proclaim ; collectivisation of agriculture and industry ; terrorism ;[2] only the necessities of war

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[1] Between March and June, 1936, there were recorded : 160 churches burnt down; 251 churches partially destroyed ; 43 newspaper offices set on fire, the explosion of 146 bombs; 113 general strikes, 228 partial strikes.

[2] During the early months of the War, there took place in Red Spain no less than 400,000 assassinations .

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and of propaganda have prevented more radical bolshevisation of Red Spain.

In July, 1936, the country had no other alternative but this: either to perish in the final assault of destructive communism as had already been decreed and prepared ; or to attempt a titanic effort of resistance in order to escape the ruins of Bolshevism and to save the fundamental principles of her social life and her national characteristics. The only hope of Spain was and is in the Nationalist movement ; the more facts come to light, the more conditions in Nationalist Spain are studied, the more it becomes apparent that this hope will not be frustrated. Parliamentarians may regret that General Franco does not plan a democracy on English lines but if they studied the New State of Portugal which Franco apparently intends to imitate, they will feel reassured that what is best in democracy will be saved. Instead of dreaming of an elusive 'Government *by* the people,' Franco will make sure that it will be a Government *for* the people.

PROSPERITY AND DEPRESSION *

DR. BENOY KUMAR SARKAR

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TWO summaries and bibliographical surveys of contemporary economic thought have been recently contributed by two members of the Harvard University staff. H. S. Ellis's *German Monetary Theory, 1905-1933*, published in 1934, has rendered accessible to the English-speaking world a vast mass of economic literature on currency questions embodied as they are in the books, brochures and articles published in German. A work of a more general nature is G. von Haberler's *Prosperity and Depression.* This theoretical analysis of cyclical movements has been initiated and published by the League of Nations (1937). Both these works should prove to be of immense value in India and elsewhere as hand-books to the specialists as well as to the members of the teaching profession in economics.

The discussions on the *Wirtschaftskonjunktur*, economic crisis and trade cycle constitute a pluralistic world of theories and policies. A part of this pluralism is due more to the diversity of terminological categories than that of the factual contents. But as in almost every other economic phenomenon, nay, human problem in these investigations into prosperity and depression also it is possible to detect the uniformities, harmonies, agreements, and unities as well. And one of the solid contributions of Haberler is the emphasis on some of the common denominators in the veritable jungle of analyses and syntheses. The present work may be said to have introduced some sort of rationalization into the science of economic fluctuations.

The monistic monetary interpretation of the trade cycle has been described by summarising Hawtrey's *Good and Bad Trade* (1913), *Currency and Credit* (1919), *Monetary Reconstruction* (1923), *Trade and Credit* (1928), *Trade Depression and the Way Out* (1931), *The Art of Central Banking* (1932) and *The Gold Standard in Theory and Practice.*

Over-investment theories have been exhibited in three groups. The first group comprises the modified as contrasted with the monistic, monetary interpretations. Hayek's *Monetary Theory and the Trade Cycle* (1931), which is the English translation of the author's original German *Galdtheorie und Konjunkturtheorie* (Vienna, 1929), and *Prices and Production* (1931), Machlup's *Börsenkredit Industriekredit und Kapitalbildung* (Vienna, 1931), Mises's *Theory of Money and Credit* (1934), translated into English from *Geldwertstabilisierung und Konjunkturpolitik* (Jena, 1928), Röpke's *Crises and Cycles* (1936), transl. likewise from the German original, and Strigl's *Kapital und Produktion* (Vienna, 1934) are the works chiefly discussed in this group which is described as that of "monetary over-investment theories." Robbins's *Great Depression* (1934) is a non-German work considered in this context. The Swedish author, Wicksell, is taken to have provided the theoretical foundation of this school in his *Interest and Prices* (1936), translated from the German *Goldzins und Güterpreise* (Jena, 1898). It is pointed out at the same time that Wicksell himself in his interpretation of business cycle belongs to the entirely "non-monetary" over-investment theory. The analysis of the maladjustment in the structure of production brought about by the credit expansion during the prosperity phase of the cycle is one valuable contribution of the monetary over-investment theory while another contribution is to be seen in the explanation of the depression as consequent on that maladjustment.

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* By G. von Haberler, League of Nations, Geneva, 1937, xvi, 363 pages, price 7*s*, 6*d*.

There is a group of over-investment theories which does not attach any creative or causative importance to monetary considerations. These theories are described on the strength of Spiethoff's German articles, "Vorbemerkungen zu einer Theorie der Ueberproduktion" (Preliminary Observations on a Theory of Overproduction) in *Schmollers Jahrbuch* (1902) and "Krisen" (Crises) in *Handwörterbuch der Statswissenschaften* (1925), the Swedish economist Cassel's *Theory of Social Economy*, Vol. II (translated from the German, 1932), the Russian economist Tugan-Baranowski's *Les Crises industrielles en Angleterre* (Industrial Crises in England), 1913, translated into French from the Russian original.

Spiethoff's work is not available in English as yet and since his discussion conveys some fruitful German ideas not until recently well known in the English-speaking world, let us have a specimen from his paper entitled *Krisen*. According to Spiethoff there are four categories of goods: (1) goods for current consumption (e.g., food, clothing, etc.), (2) durable and semi-durable consumption goods (*e.g.*, residential buildings, water supply, electric light installations, gas plants, and other public utilities) ; furniture and motor cars occupy an intermediate position between (4) and (2) ; (3) durable capital goods (fixed capital), *e.g*,. mines, iron works, brick and cement factories, textile plants, machine-factories, railroads, power-plants, etc. ; and (4) materials required for the construction of durable goods (goods for indirect or reproductive consumption), *e.g.*, iron, steel, cement, lumber, bricks.

A boom is characterized, according to Spiethoff, by a disproportion between production of these four categories of goods. The situation is that of a simultaneous shortage in one direction and plenty in another. Over-production occurs in durable capital goods (3) and in durable consumption goods (2) which brings with it overproduction in (4), while shortage is to be seen in labour and consumers' goeds (1).

It should not be difficult to go with Spiethoff in regard to the question of this discrepancy bearing on the post-war depression. The present reviewer has, for instance, tried to show in his *Applied Economics, Vol. I* (Calcutta, 1931), chapter on the world-crisis in its bearings on the regions of the second and the first industrial revolutions," that over-production and over-employment in the *Produktionsmittel* (instruments of production) industries were the legacies of the Great War specially in the countries of adult industrialism and that cumulative effect in this direction was produced by rationalization. And it has been likewise pointed out that, as the present depression teaches, the first industrial revolution of the predominantly agricultural or industrially young regions and the second industrial revolution of the industrial adults constitute one complex in so far as the economic rejuvenation of the entire world is concerned.

The non-monetary over-investment theories attach special value to inventions, discoveries, technological changes, the opening of new markets, etc. In this connection the chief document for this group is Schumpeter's *Theory of Economic Development* (Cambridge, Mass, 1934), translated from the original German of 1911.

The third group of over-investment theories assigns a leading rôle to changes in the demand for consumers' goods. Slight changes in the demand for comsumers' goods are said to produce much more violent variations in the demand for producers' goods. The bibliography for this group in Aftalion's *Les Crises périodiques de surproduction* (Periodic Crises of Overproduction), Paris, 1913, Bickerdike's "A Non-monetary Cause of Fluctuations in Employment" (*Economic Journal*, London, 1914), Bouniation's *Les Crises Economiques* (Paris, 1922) Carver: "A Suggestion for a Theory of Industrial Depressions" (*Quarterly Journal of Economics*, Harvard, 1903), the Italian economist Fanno's paper in the *Beiträge zur Geldtheorie* (Contributions to Monetary Theory) edited by Hayek. Some of the recent publications are listed below: J. M. Clark:, "Business Acceleration and the Law of Demand" (*Journal of Political Economy*, Chicago, 1917), *Economics of Overhead Costs* (Cambridge, Mass., 1923), Kuznets's "Relations between Capital Goods and Finished Products in the Business Cycle" (*Economic Essays in honour of W. C. Mitchell*), New York, 1935, Pigou's *Industrial Fluctuations* (1927) and Harrod's *Trade Cycle* (Oxford, 1936). The principle that "deprived demand" fluctuates more violently or is magnified and accelerated can be illustrated by the fact, for instance, that if the demand for shoes rise, say, from 100 to 110, that for machines rises from 50 to 100 or if the demand for apartments rises from 100 to 110, that for houses rises from 80 to 160. In Mitchell's *Business Cycles* (1913), Robertson's *A Study of Industrial Fluctuation* (1915) and Spiethoff's *Krisen* (1925) this principle has been taken to be an intensifying factor in the cycles.

There is a group of theories, rather of a subsidiary although not unimportant character, which explain crises by (1) changes in st, *e.g.*, in Mitchell's *Business Cycles* (1913), (2) horizontal maladjustments in the structure of production, *i.e.*, an over-development of a particular branch of industry, *e.g.*, in Pigou's *Industrial Fluctuations* (1927), Beveridge's *Unemployment* (London, 1930), Mitchell's "Competitive Illusion as a Cause of Business Cycles" (*Quarterly Journal of Economics*, Harvard, 1924) and (3) over-indebtedness, as in Irving Fisher's "Debt-Deflation Theory of Great Depressions" (*Econometrica*, 1933 and *Booms and Depressions* (London, 1933).

The theories of underconsumption, understood as over-saving, and implying that too large a proportion of current income is being saved and too small a proportion spent on consumers' goods, are described on the strength of Hobson's *Industrial System* (London, 1909), *Economics of Unemployment* (1922) and *Rationalisation and Unemployment* (1930), Foster and Catching's *Money* (Boston, 1923), *Profits* (Boston, 1925) and *Road to Plenty* (Boston, 1928), Lederer's "Konjunktur und Krisen" (Conjuncture and Crises) in his *Grundriss der Sozialökonomie*

(Tuebingen, 1925), Aftalion's *Les Crises périodiques de surproduction* (Paris, 1913) and " Theory of Economic cycles based on the Capitalistic Technique of Production " (*Review of Economic Statistics*, Harvard, 1927). A variant of the under-consumption theories is to be found in the idea that the failure of wages to rise sufficiently is the cause of the excesses of the boom. The authorities for this concept are Lederer's " Conjuncture and Crises," Preiser's *Grundzüge der Konjunkturtheorie* (Principles of Conjuncture Theory, 1933) and A.D. Gayer's *Monetary Policy and Economic Stabilization* (New York, 1935).

In regard to the group of psychological theories the authorities, as well known, are Lavington's *Trade Cycle* (London, 1922), Pigou's *Industrial Fluctuations* (London, 1927) and Keynes's *General Theory of Employment, Interest and Money* (London, 1936). It is to be observed that expectations, errors of optimism, errors of pessimism, etc., have a place in all the other groups of theories.

The bibliography of the harvest theories is equally well-known. In W. S. Jevons's *Solar Period and Price of Corn* (London, 1875), *Periodicity of Commercial Crises and its Physical Explanation* (London, 1878), and *Commercial Crises and Sun-spots* (London, 1879), H. S. Jevons's *Sun's Heat and Trade Activity* (London, 1910) and H. L. Moore's *Economic Cycles* (New York, 1924) and *Generating Economic Cycles* (New York, 1923), the readers are aware that the chain of causation runs from cosmic influences to weather conditions, from weather conditions to harvests, and from harvests to general business. The logic is somewhat similar to that in Bagehot's *Physics and Politics*. On the other hand, the rôle of agricultural factors is studied, although no agricultural cycle or harvest periodicity is established, by Pigou, Robertson and Spiethoff. Besides, according to the American economists, Hansen " (The Business Cycle in its Relation to Agriculture in the *Journal of Farm Economics*, 1932) and J. M. Clark (*Strategic Factors in Business Cycle*, 1934), the cyclical fluctuation of business is not caused by fluctuations in agricultural output. It is clearly brought out that there can be no " agriculture theory " of the cycle in the sense of an alternative, say, to the monetary theory or the over-investment theory any more than there can be an " invention theory " or an " earthquake theory."

Haberler is rightly emphatic that each cycle is an historical individual because each is embedded in a socio-economic structure of its own. In spite of the diversities of what may be called the *Gestalt* or form-complex of cycles Haberler is convinced that it is possible to construct a general theory of universal application such as will explain as much the cycles of the first half of the nineteenth century as those of the present, as much the cycles of industrial adults in Eur-America as those of the industrial youngsters in Eastern Europe, Asia and Latin America. It is this general theory that he popularizes by discovering the great measure of agreement between the theories enumerated above. The monetary and the over-investment theories have demanded, as they should, his greatest attention. It should be observed, further, that he has excluded from his consideration the "long waves" of twenty to thirty years. In his estimation it is the "short cycles" of three to twelve years that are the trade or business cycles proper.

The diverse theories have been made to yield a more or less synthetic interpretation of the following four phases of every cycle thus considered:

1. The upswing (prosperity phase, expansion).
2. The downspring (depression phase, contraction)
3. The upper turning point, *i.e.*, the turn from prosperity to depression (down-turn, crisis in the formal sense).
4. The lower turning point, *i.e.*, the turn from depression to prosperity (up-turn, revival).

The treatment, eclectic as it naturally is, has served to make strange bed fellows of theorists who believed that they had nothing common between themselves.

The summaries are perspicuous and clear and quite meaty and substantial although even short. A very noteworthy feature consists in the fact that the summaries were revised by the authors whose views have been reported by Haberler.

The international aspects of business cycles have demanded the author's attention. The imperfect mobility of goods as engendered by transport costs and the imperfect mobility of capital due to the localization of invesment, credit and banking are the two important factors in this regard that have been carefully dealt with. Equally substantial is the consideration of the diverse national currencies in their bearings on cycles, Exactly what considerations are at the bottom of Haberler's exclusion of certain previous authors from his analysis it is difficult to surmise. There is no doubt that he has tried to be international in outlook and to bring in the diversity of schools in a systematic manner. Yet it is easy to observe that certain prominent countries have been overlooked or inadequately examined. It is questionable if we can justify some of these exclusions on the simple hypothesis that the publication was not intended to be exhaustive or comprehensive.

Some use has been made of the French economist Aftalion's *Les Crises périodiques de surproduction* (periodical crises of overproduction), 1913. Bouniatian's *Les Crises Economiques* (Economic Crises), 1922, has also been mentioned. But on the whole Haberler's work may be regarded as rather non-French in ideology. This is somewhat inexplicable in view of the fact that the study arose in the atmosphere of the League of Nations where French thought is not at discount. The relatively un-French atmosphere of this publication is regrettable because French investigations into the crisis theory are quite substantial and marked by originality. A work like Baudin's *La Monnaie et la Formation des Prix* (Money and the Formation of Prices), Vol. I (1936), 632 pages deals with the entire problem in an exceedingly detailed manner (pp. 520-74). The bibliography of this French study is in many respects as voluminous and comprehensive as that of Haberler's special treatise, although, of course, the viewpoints are different. At one point Baudin observes that " Anglo-Saxon writers accuse French economistis of studying money in a closed vase." But they themselves, says he, have exaggerated in the opposite direction and have served to render of " money the pivot of entire economics." His standpoint is indicated as follows: " We are not going to follow on this path, but we should however discover the man behind the money. Just as in reality there is no general level of prices so there is no homogeneous human block as purchaser of goods and services.'

It is an abuse of language, says Baudin, to describe the period of expansion as one of prosperity and the other as that of depression. In his judgment the alleged depression should really be an era of joy for the consumer on account of the diminution of the cost of living. It should also be an *ère de progrès* for the producer because of the improvements introduced in technique and organization by the business managers anxious to survive.

ALCUTTA

According to Baudin the relative shortage of gold cannot be invoked as a cause because, for instance, the crisis of 1929 was born in the U. S. A., a region where gold had been accumulating since 1920. Similarly, in Germany it was during the period of depression (1890-95) that the stock of gold was increasing rather than during that of prosperity (1895-1900).

Nor can the issue of notes be described as a cause, says Baudin. In England the crisis of 1847 came after the Bank Charter Act of 1844 which was calculated to restrict the note-circulation. On the other hand, neither in England nor in France was the expansion of credit in 1847 on account of large imports of cereals or in 1864 on account of the rise in the price of cotton followed by any crisis. In the U. S. A. bank failures occurred chiefly in 1931 showing that it was an effect and not the cause of the crisis.

The purely monetary theories are of course rejected by Baudin *in toto*. But he rejects likewise the purely a-monetary theories as well. He accepts a phrase of the Italian economist Loria's "La Superstition monetaire" (The Monetary Superstition) published in the *Revue Economique Internationale* (1933) to say that the investigations have to be carried into the most profound strata of the relations between production and distribution (p. 559).

A few French contributions to the theory of cycles may be listed here. Juglar's *Des Crises commerciales et de leur retòur périodique en France, en Angleterre et aux Etats Unis* (On commercial crises and on their periodical return in France, England and the U. S. A.) was published in the 80's of the last century. Among the post-war and recent works may be mentioned Lescure's *Des Crises générales et périodiques de surproduction* (On General and Periodical Crises of Overproduction), 4th edition, 1932, Eisler's *La Monnaie, cause et remède de la crise économique mondiale* (Money as Cause and Remedy of the World-economic Crisis), 1932, Simiand's *Les Fluctuations économiques à longue période et la crise mondiale* (Economic Fluctuations of Long Period and the World Crisis), 1932, Bouniatian's *Credit et Conjoncture*, 1933, Ansiaux's *L'Inflation du credit et la prévention des crises* (Credit Inflation and the Prevention of Crises), 1934 and Baudin's *La Monnaie et la Formation des Prix* (Money and the Formation of Prices), Vol. I (1936). This last may not have been seen by Haberler as his manuscript had perhaps been ready for the press previous to the publication of the French treatise. But Baudin's

Le Credit was published in 1934. In any case his strong views had been well-known since his paper on " Les Facteurs de dépression d'après les banquiers anglais" (Factors of Depression according to British bankers) published in the *Revue d'Economie Politique* of January, 1931. Another paper of Baudin's mentionable in this connection is "La Crise et lepouvoir d'achat" (Crisis and the Purchasing Power) in *Revue des Deux-Mondes* for May, 1936.

In Haberler's study Italian thought is conspicuous by its absence. As a psychological interpreter of cycles Pareto's *Cours d' Economie Politique* (1897) and *Manuale di Economia Politica* (1907) did pioneering work. It is well known that in Pareto's judgment socialism as state-intervention would be a poor substitute for individual initiative in regard to business forecasting. Among recent contributions are to be mentioned those of Pantaleoni, Benini, Gini, Virgilii, Fanno, Mortara and others. In *Rivista di Economia Politica* for 1931, Fossati wrote on "Teoria degli Sbocchi " (Theory of Markets) and " Crisi di Sovraproduzione" (Crises of Overproduction). Carli's "La Teoria delle Crisi" come Ricerca centrale dell 'Economia dinamica" (The Theory of Crises as the Central Research of Dynamic Economics) published in *Archivio di Studi Corporativi* is like Fossati's paper a detailed study. Carli rejects the monistic monetary interpretation and looks for the cycle in the discrepancies between supply and demand. In Carli's analysis the distinction between the agricultural and the industrial regions is fundamental in so far as economic dynamics is concerned. And in this position he connects himself up with the German theorists Sombart and Marx.

Haberler's preferences and exclusions in the matter of leading documents of the cycle-theory call for another observation. From chapter to chapter one encounters a very large amount of German material both in original as well as translation. To this extent the work will be appreciated by English-speaking readers, especially as they will find for themselves in this presentation some of the supplements to and criticisms of the Anglo-American literature from the German side. And yet it is worth mentioning that the German authors chiefly considered are Hayek (now British), Schumpeter (now American) and Spiethoff. It must be observed that justice has been done to the work of Spiethoff, and this is another solid contribution of this book because Spiethoff's analysis is penetrating and deserves to be made popular. But all the same, one is led to inquire why Marx has been referred to only once (and in an incidental manner) and Sombart entirely ignored. The distinction between "endogenous" and "exogenous" theories was perhaps first given by Sombart who has besides a leading rôle in the theory of cycles in other respects. And in so far as Marx believed that the circulation of money may take place without crises but that crises cannot take place without monetary circulation his position in the cycle-theory is well worth looking into even today.

Utterly inexplicable is Haberler's exclusion of Wagemann, whose *Einführung in due Konjunkturlehre* (Introduction to the Theory of Conjuncture), Leipzig (1929) is a comprehensive treatise on the subject as much in criticism of existing literature of all schools as in the constructive interpretation of the phenomena in question. Wagemann's examination of the German and the British conjunctures from 1820 to 1913 and of the German alone down to 1928, in regard to marriage curves and business curves is a mentionable contribution to the indices of prosperity and depression. In his classification of economic regions according to the grade of capitalistic developments we encounter a new form of disharmony in the absence of territorial uniformity, and this can be a fruitful source of economic disturbances or cycles.

Wagemann is a pluralist like many others. Besides, he is not sanguine about the possibility of economic forecasting in any significant sense, although he attaches importance to "economic barometers" and indeed is in charge of the economic barometer at Berlin as Director of the *Institut für Konjunkturforschung* (Imperial Institute for Researches into Conjuncture).

It is not necessary to go into the exclusions in hypercritical manner. The work produced by Haberler, as it is, will be used by scholars and general readers with great profit as a lucid and rationalized presentation of economic dynamics.

INDIAN WRITERS OF ENGLISH PROSE

PROFESSOR DIWANCHAND SHARMA.

THE study of English began in India after the establishment of the British rule, and for the last many years this language has been compulsory in the Anglo-Vernacular middle schools, high schools, and colleges of India. This fact has been regretted by not a few Indians, and there are many who have felt that its adoption as the medium of instruction at the high school and college stages of our education has been extremely deplorable, for it has cramped our national intelligence, limited our powers of thinking and made our grasp of the various subjects imperfect. The student has under the present circumstances to struggle against two difficulties the mastering of a foreign language and comprehending of a new subject. Moreover, it has been said that the English language is illogical and tricky, and the foreigner does not find it so easy to learn, to handle, and to use it. The result of many years of hard labour in learning this language is disappointing, for the English words are hard to pronounce, the English idiom is difficult to acquire, the rules of English Grammar, if there are any, are extremely hard to learn and the rhythm of English prose and verse is beyond many of us. These objections have not been urged only by Indians, but some Englishmen also have echoed them. They have many a time bewailed the waste of national intelligence involved in learning this difficult language. But while there have been some foreigners who have sympathised with the Indians in their efforts to master this tongue, there are others who have made fun of their real or suppossed mistakes in handling it. Sir Arthur Quiller-Couch in his lecture on Jargon referred to Babu English, which may be taken to be a way of writing that always fights shy of the simple, plain and obvious way of expressing an idea. He thought that the Indian Babu was incapable of calling a spade, but must always be at pains to embellish a statement, to be ornate and to be florid. The learned professor referred to one instance at Babu English in particular and said how a Babu who had to convey to a friend of his the sad news of his mother's death wrote, " Regret to inform you, the hand that rocked the cradle has kicked the bucket." This sentence showed how the Indian mind ran after the metaphor and ornaments which are supposed to lend dignity to utterance.

Connected with the habit of the Indian mind there is another to which Cardinal Newman made a reference in his lecture on Literature. The Cardinal did not have particularly Indians in view, but what he said was partly descriptive of them as of the eastern or the oriental mind in general. He believed that love of fine writing is ingrained in the eastern mind, which is prone to think that thoughts and their expression are two different things. He thought that this was due to the institution of the professional writer and the prevalence of illiteracy in the East. Illiteracy being very common in the East, the man who had to ask a favour of some one or to communicate with anybody had to seek the good offices of a professional man of letters and the scribe justified the confidence reposed in him by tricking out his client's thoughts in unnatural and extravagant words. Says Newman, "The man of thought comes to the man of words; and the man of words, duly instructed in the thought, dips the pen of desire into the ink of devotedness, and proceeds to spread it over the page of desolation. Then the nightingale of affection is heard to warble to the rose of loveliness while the breeze of anxiety plays around the brow of expectation." It is believed that this kind of style is characteristic of the easterner or of the Indian, who is always anxious to indulge in fine writing.

Another habit of the Indian writer to which exception has been taken is his love of emphasis or of over-statement. I do not know if this is an essential characteristic of the Indian mind. But it cannot be denied that whereas the Englishman would like to err on the side of under-statement, the Indian would like to over-stress his point. This, it may be urged, might be due to some psychological reasons consequent upon the servitude of Indians to foreigners. The person who is sure of himself and who believes in his innate superiority goes about his work quietly, but the person who suffers from the inferiority complex in some way comes to the conclusion that he must shout in order to draw attention to himself. In this connection I am reminded of a story. A young college student took one of his essays over which he had spent considerable pains to one of his Indian professors, who was so pleased with it that he called it "excellent." The same composition was shown later on to an English professor, who returned it with the remarks "not bad." The young man not very pleased with this felt that he had not been treated very fairly by the English professor, but he happened to express his sense of disappointment to a friend of his who knew much better. The wise friend told him that the "excellent" of the Indian professor meant very much the same as the "not bad" of the English Professor, for the Englishman generally tries to err on the side of under-statement rather than that of over-statement.

Another defect which has been pointed out in the Indian writers of English prose is this that they lack in a sense of humour, which is so generally diffused in English prose. For want of it, English prose written by Indians becomes rather ponderous, lacks in light and shade, and becomes irksome to read. This attack is perhaps justified to a large extent, for the evidences of humour in all its forms and all its varieties are not always to be found amongst Indian writers.

There are very few Indian writers who have that infectious sense of fun which Charles Lamb had or Eric Linklater has. Very few Indian writers have shown that sparkling and scintillating wit which some Irish writers like Oscar Wilde or Bernard Shaw have shown. The art of caricature, of which Dickens was such a great master, is not practised with much success by many Indian writers, nor do we find many manifestations of that kindly humour, which according to Carlyle, is the best kind of humour. But it should be remembered that Indian writers such as Bankim Chandra are not deficient in a sense of the ludicrous and the grotesque, and we find many examples of these in their books. Moreover, it should be borne in mind that every human being is not capable of making a joke, and that it becomes all the more difficult to make a joke in a foreign tongue. Still no one would deny that as time passes the Indian writer would be able to translate into words many of the elements of the Indian life that strike him as incongruous.

Another fault that has been laid at the door of Indian writers is their excessive fondness for journalese and their extreme addiction to cliches. Translated into simple words it means that Indian writers show preference for ready-made and standardised phrases which express sense only approximately, and which save the writer from taking the trouble to think for himself ; but it should be remembered that it is not every English writer who is able to use prose creatively, who can use words in new contexts and in new combinations and who can coin phrases that satisfy and delight or surprise or startle. The charges that are brought against the Indian writers of English prose in this respect are not very different from those which are brought against English writers also by many competent critics.

Mr. Joad, himself a very competent and lucid and delightful writer, has referred in his essays to a large number of similar vices and defects of expression from which his own countrymen suffer. He believes that the poison of journalese is affecting their style very much, and most people suffer from the vices of over-emphasis and over-expression. To prove this contention he has quoted an example given by Galsworthy in his lecture on Expression. A gentleman wanted to say that the cat was on the mat, but he thought that this would be too common-place. So he imported something of literary effect into this statement and re-wrote it in this way:—" Stretching herself with feline grace, and emitting those sounds immemorially connected with satisfaction, Grimalkin lay on a rug whose richly variegated pattern spoke eloquently of the Orient and all the wonders of The Arabian Nights." This shows the desire for literary effect at its worst, and we find how it plays havoc with the use of the English language. The use of long and many-syllabled words has also been derided by many other writers who believe that it is a legacy from Dr. Johnson and a grave defect from which many English writers have suffered. This is how a novelist writes about a young lady. " She had not passed the earlier part of life without the flattery of courtship, and the joys of triumph, but had danced the round of gaiety amidst the murmurs of envy and the gratulations of applause ; had been attended from pleasure to pleasure by the great, the sprightly and the vain, and had seen her regard solicited by the obsequiousness of gallantry, the gaiety of wit, and the timidy of love."

Now these faults are such as are common to Indian as well as English writers of prose, and there is no reason why Indians should be exclusively blamed for them.

There are also certain Englishmen who believe that Indian English is another name for the mis-use of words, the misunderstanding of idioms, for the misplacing of the definite article, for mistakes in the use of adverbs, prepositions, conjunctions and pronouns, and for many other kinds of errors connected with metaphors and vocabulary. For instance, an Indian would use an article where no article is required, would use no article where the definite article is necessary, would use the indefinite article where no article is wanted, would omit the article where the indefinite article is required, would use the definite article in place of the indefinite or *vice versa*, and would use the article in place of a pronoun or an adjective, or a pronoun instead of an article. This list I have taken from the pages of a book which a very assiduous English member of the Indian Civil Service has compiled for the benefit of those Indians who would learn to use English correctly. But it is not only about our mistakes in this direction that he has an uneasy conscience, he finds also that we do not understand what difference it makes in the meanings of the verbs when adverbs like on, off, up, away, are added to them. Similarly he finds that we are not very careful in the use of prepositions and conjunctious. We also commit serious as well as amusing mistakes when we use conjunctions, possessive pronouns and auxiliary verbs. As regards the syntax of the English speech and the use of the metaphor the Indians are great sinners. To charges like this one may plead guilty without forgetting that there are some Englishmen who do not feel very happy about the way in which many Englishmen speek and write their own mother tongue. In this respect it may not be out of place to mention the pieces of advice which Fowler has been giving to his own countrymen, and what Bridges and other writers have been saying about the debasing of the English language, spoken as well as written. Mr. St. John Ervine only recently voiced a very effective protest in the pages of the " Observer " against the debasing of the English tongue. He felt that the English language was being vulgarised because of the misguided efforts of many Englishmen and Americans. From this one may derive at least one consolation. Though Indians have been very often accused of writing English incorrectly and unidiomatically, they have not so far been charged with polluting its pure stream.

A very sympathetic gentleman, Mr. R. C. Goffin, who had something to do with teaching young Indian students, the art of writing and speaking English in India has told us in a paper which he wrote for the Society of Pure English that some Indians use what he called unassimilated and vernacular Indian English. For instance, he says that Indians use incorrectly such words as well, yes and no, keep and others. They also use some unwarranted plurals and misuse certain adjectives and adverbs and conjunctions. He also feels that there is a tendency among Indians to latinity and rhetoric, because the written tongue with a few exceptions remains widely divorced from "the work a day prose of ordinary conversation." This tendency, he believes, has been accentuated by the prescription for studies of such prose writere as Burke and Macaulay and to the love of what he calls verbalism. He has also noted how fond some Indians are of initialism and to support this contention he has given one example:—

> 'H.E.'s P.A. has written D.O. to the A.S.P. about the question of T.A's. The D.C. himself will visit the S.D.O.P.W.D. today at 10 a.m. S.T'

which translated into work-a-day English means:—

> 'His Excellency's Personal Assistant has written a
> demi-official letter to the Assistant Superintendent
> of Police about the question of Travelling Allowances.
> The Deputy Commissioner himself will visit the
> Sub-divisional Officer of the Public Works Department
> to-day at 10 a.m. Standard Time.'

He has also been struck by the absence of light humour amongst the writings of Indians and by their heavy moralistic tone, their love of flashy phrases, of cliches and catchwerds. But the most curious thing of all is that according to Mr. Goffin Indians still prefer the archaic in vocabulary and phrase and have a preference for nineteenth-century English. All these criticisms are to some extent justified, but it is also useful to remember that Indians are getting away from all these vicious habits and are learning to use English more correctly and expressively.

In spite of these counsels and criticisms, there has been not a little appreciation of the Indian masters of English. Of the long line of discerning admirers of Indian masters of English it is not necessary to take any account. But it is enough to say that there have been many Englishmen who have admired the capacity of Indians to use English not only competently but brilliantly. We read of an Englishman who was Director of Public Instruction in the Bombay Presidency and who sent some of the essays of Mahadev Govind Ranade, when he was still a student, to some professors of English in England to show to them how well an Indian student was able to express himself in this difficult language. Recently Mr. E. E. Speight, Senior Professor of English at Osmania University, Hyderabad, and formerly of the Imperial University, Tokio, brought out a book entitled "Indian Masters of English," in which he gave specimens from the writings of about a dozen writers of English. It is a pity that he confined himself mainly to the writings of those who are still alive, otherwise he could have extended the list considerably. But it is not necessary to speak of the omissions in this book. It is also unnecessary to pay a compliment to Professor Speight for his judicious enthusiasm for and noble admiration of those Indians who have attempted to write in a foreign language. Professor Speight is struck, in the first place, with the variety of English prose done in India. There is hardly any form of it for which Indians have not shown their aptitude. Mr. Bonamy Dobree has divided prose into three classes, descriptive prose, explanatory prose and emotive prose. He has said further that descriptive prose includes descriptions of three kinds—descriptions of action and description of people and of things. By description of action he means a story or pure narrative, and by description of people he means a character study and by description of things he means not merely description of a physical object, but something which will convey neither persons nor events. He believes that explanatory prose has many branches. It may mean scientific description or legal prose, philosophising or moralistic prose, theological disquisition or political writing, historical prose or prose of criticism. Of emotive prose there are so many varieties that it is not possible to describe them all, but it is enough to say that the aim of all such writings is to rouse our emotions. "It is prose which aims directly at the emotions of the reader and not at his mind." All these kinds of prose can be found in the writings of Indian writers. In other words, Indian writers have attempted descriptive, narrative, persuasive and dramatic prose. In the realm of descriptive prose they have not been content to give merely details of what they have seen or heard or touched or smelt either in reality or in imagination, but have also been able to import into it all kinds of feeling or to make it the vehicle of thought or mild philosophy. In the realm of narrative prose the Indian writer has remained content not only with describing merely outward events, but has also given sometimes a glimpse of the inner thoughts and feelings of persons. So far as persuasive prose is concerned the Indian writer has done well in all its branches. In expounding a viewpoint, in arguing a case, in instructing opinion and inculcating a lesson or in exhorting about a particular course of action Indian writers have done supremely well. It is therefore no wonder that in the domains of oratory, criticism, logic, philosophy and history, they have achieved much. They have not, however, been so successful in handling the satire in its various manifestations. One would also wish that they were as successful in the domain of dramatic prose as they are in others. But such is not the case. The business of dramatic prose, says a critic, is to reproduce the conversation of two or more persons, and by that conversation to enlighten the reader about these people and what is happening between these and within them. This kind of prose is made use of in novels, dramas and biographies. But it is a pity that in this domain the Indian writer has not shown that resourcefulness which he has shown elsewhere. It is perhaps due to the fact that Indians have adopted and assimilated the bookish English prose more readily than the spoken English.

From another point of view also the variety of Indian prose is not only astonishing, but also rich. "The character sketch, the historical narrative, the short story, nature study, the description of social conditions whether in the past or in the present, legal definition, moral exhortation, religious disquisition, philosophical exposition:"—all these have been attempted with much success. Equally wide is the range when one comes to the subject matter of these writers. The teeming life of India in all its aspects, in the village lanes or the bazaars of the cities, has come within the range of these writers, and they are able to give some idea of the infinite variety, complexity and intricacy of the Indian life. It is therefore no wonder that a sympathetic observer like Prof. Speight writes:—"In all this wonderful time of surprising development and discovery there is surely nothing more remarkable than that so many thinkers and writers of India, of very different faith and language and cultural circumstances, should have taken rank among the greatest writers of English. There is nothing like it in history. To read or to listen to Mrs. Naidu, the Begum Shah Nawaz, Dr. Tagore, Sir Akbar Hydari, Sir C. V. Raman, Sir Ross Masood, Mr. V. S. Srinivasa Sastri, Mr. Abdulla Yusuf Ali, Sir Jagadis Bose, Maulana Shaukat Ali, Sir T. B. Sapru or Sir Mohammed Iqbal is an experience that is full of the happiest promise for the world. And there are hundreds more, not to speak of the thousands of young men and women all over India who are using English daily, not because circumstances compel them to do so, but because they turn to it as a means of expression of the higher aspirations—the power working within them."

This is all very encouraging and one may hope with the writer that some of the Indian writers of English prose will be able to take rank among the greatest writers of English.

It would not, however, be enough merely to say that Indian writers have achieved a great deal of distinction in the various departments of English prose. I think the best thing that a person can do is to give some actual specimens of prose written by Indians. It is, however, wrong to say that Indian writers follow still the traditions of English style current in the Victorian Age. This might have been true of writers like Surendra Nath Banerjea, Romesh Chandra Dutt, Dadabhai Naoroji and others, but this cannot be held about the writers who are producing eminently readable stuff these days. A writer has summed up the characteristics of modern English style as follows:—

1. It is intensely alert and alive, not only to big but to little things.
2. It is not ' bookish ' but rather like good talk, simple, direct, clear, and often somewhat staccato.
3. It avoids ' fine writing ' or pompous passages, though it can be eloquent in a simple way.
4. It readily admits expressions and phrases which earlier writers would have avoided as undignified, such as ' half a dozen,' ' fobbed off with,' and even ' rather awful.'
5. It goes straight to the mark, like a motor car.
6. It is pictorial in a marked degree and alive to the value of fine detail.
7. It often has a sense of fun which is not dependent upon the making of jokes.
8. It follows the general rules of grammar, but is not terrorized by them.

Finally and chiefly:

9. It is easy to read because it deals with things and ideas which are familiar to us, and therefore does not require the " notes " which are so often necessary to explain allusions in prose of an earlier day, and which spoil the enjoyment of our reading.

Anyone who goes through the pages of the books written by Indians in English these days would be convinced that we have shed the false glitter of the Victorian prose and have assimilated the simple beauty of modern English prose. It is true the Indian graduate has still a tendency to indulge in fine writing, but others are singularly free from this kind of literary viciousness. Moreover, it would be found that the Indian writer is happily free from slang, and is very conscientious in observing the rules of English grammar and idiom. It may therefore be safe to assert that though there are not many Indian writers who can be described as artists, there are a large number of Indians who can be described as craftsmen. In other words, though many display skill in handling English words with consummate ease there are only some who can produce " a spiritual and aesthetic effect " upon the reader.

Among the artists of English prose in India it many not be amiss to mention the names of Tagore, Dhan Gopal Mukerji, Sirinivas Shastri, Sir J. C. Bose, Sir S. Radhakrishnan, Gandhiji, Pt. Jawahar Lal Nehru, Shri Aurobindo Ghosh, Krishna Murti and Dr. A. K. Coomarswami. All these writers at their best are able to communicate their thoughts and experiences in a way which has a deeply moving effect upon the reader. In other words, their prose at its best gives an impression of depth of sincerity, of weight and warmth and stirs the deeps of our being. It will not be possible to quote from the works of all these men, but a few specimens from the writings of some of these would show that they are capable of lifting prose above the triviality of every-day use. Here is a passage from *Eighteen Months in India* by Pt. Jawaharlal Nehru, which has a simple and moving eloquence about it, and which has a profoundly spiritual appeal :—

"And yet, adventure is always there for the adventurous, and the wide world still beckons to those who have courage and spirit, and the stars hurl their challenge across the skies. Need one go to the Poles or the deserts or the mountains for adventure ? What a mess we have made of this life of ours and of human society, and with plenty and joy and a free development of the human spirit open to us, we yet starve in misery and have our spirits crushed in a slavery worse than that of old. Let us do our bit to change this so that human beings may become worthy of their great inheritance and make their lives full of beauty and joy and the things of the spirit. The adventure of life beckons and it is the greatest adventure of all.

"The desert is covered with darkness but the train rushes on to its appointed goal. So also perhaps humanity is stumbling along though the night is dark and the goal hidden from us. Soon the day will come and instead of the desert there will be the blue-green sea to greet us."

The noble and impassioned tone of this passage is unmistakable, and its high seriousness is evident. The writer passes from the particular to the universal and from the personal to the cosmic, and the transition is beautifully managed. The passage does not thus fill us merely with a tendency to dream but calls forth also our qualities of noble action. There is in it a general confusion that we have made a mess of our life, but there is also a fervent appeal to do our bit to improve things in this world. There is a veiled symbolic connection between the train rushing through the dark desert and humanity stumbling along through this world. The mention of the stars and the pole, and of the desert and the night and the sea gives this passage a kind of elemental background. We feel as if human beings are working out their destinies in the midst of all these mysterious forces. All the same, the writer has not produced the effect by using any ornaments, but has used only simple and familiar and apt words, and has endowed them with great force.

Here is another passage from The Balanced Mind by Mr. Srinivas Shastri, which is rich in interest:—

"Some may feel a little comforted after reading this passage, but I fear it applies to the facts of India with much greater force than to those of America. It is the privilege of Convocation orators to formulate counsels of perfection to their bored audiences, and if I appear to tread in their path at this point, I can only plead in defence that I do not consider my suggestion a counsel of perfection. Outside the requirements of our profession, newspapers form the pabulum of our reading. But oftentimes an important topic comes up in which the interest is maintained for several weeks, and each man misses something or other necessary for a full understanding of it. Suppose a fair-sized town in which twenty people joined together and procured access to a few magazines and newspapers. Let us imagine them to meet one spcified day every month, at which it was the duty of one member or of two as the case may be, to give a connected account of two selected matters from his reading. You could on such an occasion hear all about fundamentalism, the trial at Dayton and some of the arguments used on both sides, at least the Biblical passages relied on by Bryan. The discussion that followed might ramify in several interesting issues. The theory of evolution would naturally come in, and a member of wider reading than ordinary would perhaps outline the modifications that had been made since Darwin's day. Another would draw a picture of the personality of Bryan, so simple and yet of such vivid interest. You might hear of Bryan's visit to India and the violent antipathy evoked in Anglo-Indian society by the book in which he recorded his experiences. A member with a turn for practical speculation—pardon the paradoxical expression—might invite his audience to consider what would happen in some of our provinces in the extremely probable contingency of a majority passing obscurantist laws of the kind under which Mr. Scopes was convicted and enforcing them. The coal crisis in England, the Security pact, the Indian disability in Tanganyika with special reference to the British mandate, the questions involved in the reference to the Skeen Committee—these are only some of the numerous illustrations that might be brought forward for proving the great intellectual benefit that such a league or association would confer on the locality. By spending an hour at one of these monthly meetings you could learn a lot of interesting and useful matter which it would take much time and energy to find for yourself. This might seem child's diet to grave and reverend professors hankering after philosophical speculations and recent scientific advances. But the busy professional man whom I am thinking of would do well, at least in the beginning, to avoid strong meat. Whenever you hold such a meeting, go not, I warn you, too near the chessboard or the bridge table, lest by heedless chatter you distract minds intent on vital and intricate problems. Nor should you allow any but a poor man's tea to refresh you; rich hosts have a captivating way of giving precedence to the body over the mind, and the discussion would shift its object almost entirely. One more caution, if you please, before I pass on. If the principal speaker appointed for the day happens to be a lawyer in good practice, do not forget to provide yourself with a handy substitute; for some witless client may remove him at the last moment to a more profitable debate, and not even allow him to give you due notice."

Here we find the well-bred ease of the writer and his intimate and confidential tone, both of which would be worthy of any good essayist. The whole of this passage is a very fine specimen of persuasive prose, in which the writer's sole aim is to lead his reader slowly and gradually but inevitably into a course of action which he approves. But while doing so he gives quite a number of pen pictures, and there is an under-current of gentle criticism, sometimes playful and sometimes sarcastic. The movement of the sentences is slow and stately, and there is a very judicious mixture of long and short words and of what is familiar and what is allusive.

Here is a passage from "My School" by Rabindranath Tagore:—

"I well remember the surprise and annoyance of an experienced headmaster, reputed to be a successful disciplinarian, when he saw one of the boys of my shool climbing a tree and choosing a fork of the branches for settling down to his studies. I had to say to him in explanation that 'childhood is the only period of life when civilised man can exercise his choice between the branches of a tree and his drawing-room chair, and should I deprive this boy of that privilege because I, as a grown-up man, am barred from it?' What is surprising is to notice the same headmaster's approbation of the boy's studying Botany. He believes in an impersonal knowledge of the tree because that is science, but not in a personal experience of it. This growth of experience leads to forming instinct, which is the result of nature's own method of instruction. The boys of my school have acquired instinctive knowledge of the physiognomy of the tree. By the least touch they know where they can find a foothold upon an apparently inhospitable trunk; they know how far they can take liberty with the branches, how to distribute their bodies' weight so as to make themselves least burdensome to branchlets. My boys are able to make the best possible use of the tree in the matter of gathering fruits, taking rest and hiding from undesirable pursuers. I myself was brought up in a cultured home in a town, and as far as my personal behaviour goes, I have been obliged to act all through my life as if I were born in a world where there are no trees. Therefore I consider it as a part of education for my boys to let them fully realise that they are in a scheme of existence where trees are a substantial fact, not merely as generating chlorophyll and taking carbon from the air, but as living trees."

I have selected this passage to show how well the poet can write prose whose sole end is exposition. Of passages of poetic beauty, of moving eloquence, of lyrical charm, and of poetic sensibility, there is no dearth in his writings. But there are very few persons who think that he can write with such ease and charm about homely and familiar experiences. The point of the whole passage is this that children should not be forbidden to climb up trees and that the children of Shantiniketan feeely indulge in this kind of pastime. But this has been brought out so vividly and so delightfully ; the references to the experienced headmaster give to this passage a reality which it would otherwise lack. The phrases such as 'the physiognomy of the tree' and 'an apparently inhospitable trunk' lead us to believe that the writer looks upon trees as living trees which have a character of their own as human beings. There is also implied a vivid contrast in this passage between living experience and impersonal knowledge, between a smattering of scientific knowledge and a knowledge of things at first hand, between the old type of instruction and the new kind of education. Though it is critical in tone and satirical in places, yet it is alive with a personal note and poetic sensibility

It may perhaps be urged that an Indian always finds himself at home in writing reflective or moralistic prose, but he begins to blunder when he has to describe every-day things or relate every-day happenings. But even this charge can be refuted if we turn over the pages of some of the books written in English by Indians. Here is a passage from Gay-Neck: a story of a pigeon by Dhangopal Mukerji :—

"Gay-Neck I put on that concrete wall every day. There he sat for hours at a time facing the wind, but that was all. One day I put some peanuts on the roof and called him to hop down and get them. He looked at me with an inquiring eye for a few moments. Turning from me he looked down again at the peanuts. He repeated this process several times. When at last he was convinced that I was not going to bring these delicious morsels up for him to eat, he began to walk up and down the railing, craning his neck occasionally towards the peanuts about three feet below. At last after fifteen minutes of heart-breaking hesitancy he hopped down. Just as his feet struck the floor his wings, hitherto unopened, suddenly spread themselves out full sail as he balanced himself over the nuts. What a triumph !

"About this time I noticed the change of colours on his feathers. Instead of a nondescript gray-blue, a glossy aquamarine glowed all over him. And suddenly one morning in the sunlight his throat glistened like iridescent beads.

"Now came the supreme question of flight. I waited for his parents to teach him the first lessons, though I helped the only way I could. Every day for a few minutes I made him perch on my wrist, then I would swing my arm up and down many times, and in order to balance himself on such a difficult perch he had to shut and open his wings frequently. That was good for him, but there ended my part of the teaching. You may ask me the reason of my hurrying matters so. He was already behind in his flying lessons, and in June, the rains begin to fall in India; and with the approach of the rainy season any long flight becomes impossible. I wished to train him in learning his directions as soon as I could."

In this passage we are told how a pigeon learns to fly. Anyone who reads it carefully would know how well the writer has been able to invest a bird with almost human sensibilities and how he is able to import into his description which is rich in detail and note of suppressed tenderness and of gentle humour. We find that this passage abounds in intimate and homely details about the pigeon, but they are not given in a dull manner for there are touches of glowing colour and of feeling in it.

Instances can be multiplied to show how some of the Indian writers have used English prose artistically, but it would be unnecessary.

As regards craftsmanship, we have many shining examples. All these craftsmen fulfil the three-fold function of prose. They are able to express their meaning clearly, they use apt language and their writings give satisfaction, if not pleasure. This kind of prose one finds plentifully in Indian periodicals and occasionally in Indian dailies. The purpose of this kind of prose being merely utilitarian, it is made. use of in the office, the press, the law court, the school room, the college lecture hall, the college laboratory, on the public platform, in the legislatures and in business. That in all its varieties it is used very competently no one will deny. At the same time, it would be interesting to know how the standard of the writing of English prose in India is gradually and imperceptibly going up. This would be clear to any one who reads the editorials in some of our leading English dailies, listens to the speeches of some Indian politicians and business men and reads some of the convocation addresses that are delivered at the various universities of India by non-educationists. It would be a treat to isten to Mr. Bhulabhai Desai, Mr. Satya Murti, Mr. Jinnha and Jayakar it, would be simply delightful to read a page by Sir Tej Bahadur Sapru, Mr. Sachchidananda Sinha, Col K N. Haksar, Mr. Pothan Joseph or Mr. K. M. Pannikar. The editorials in the Modern Review, the Twentieth Century, the Triveni, the Calcutta Review, the Indian Review and other periodicals attain to a very high level of craftsmanship. Nothing can give us a better idea of the variety of English prose than a cursory glance at the section entitled Indian Periodicals which is a regular feature in the Modern Review of Calcutta. There we find how the savants and scholars, the economists, the lawyers, the educationists, the historians, the scientists and the politicians of India are making a splendid use of the English language. They try not merely to clarify the subject under discussion, but they also seek to drive home a point and to impress the readers with the cogency of their arguments.

Indian writers are also doing worth while work in the various departments of prose. The novel with all its tributaries is receiving due attention in India. Though the best kind of novel writing is bengi done in the vernaculars, yet competent writers of novels in English are not wanting. One would very much like that there should be such great novelists writing in English as Bankimchandra Chatterji, Saratchandra Chatterji, Munshi Prem Chand, and Rattan Nath Sarshar, but it is a pity that writers of their high calibre are not to be found. Still one cannot but be struck by the work of Mr. Venkatramani, Mr. Mulk Raj Anand and many others in this domain. Though the realistic novel has its practitioners, yet novels of adventure and mystery, the historical novel and novels dealing with sociological and political problems are not to be found in abundance.

In the domain of the short story we have the work of Shanta and Sita Debi, talented daughters of Ramananda Chatterji, editor of the Modern Review, and a few others. But though the short story is a very popular form of expression in the vernaculars, it has not been very much cultivated by the writers in English. This is a great loss to India from the point of view of international understanding. The world at large gets its views about India from the works of foreigners, most of whom are biased or have some kind of axe to grind. It cannot therefore be denied that their view of India is usually distorted. They give us pictures of romantic India or highly coloured snapshots of its mystic life. But they do not give any picture of India in all its variety and complexity. Here is a field which Indian writers would do well to cultivate. The essay has been more neglected in India than any other kind of prose. When one talks about it one takes it to mean what Hazlitt or Lamb did, or what Robert Lynd is doing now. In other words, the essay proper has not found many worthy practitioners in this country. If there are any they are buried in the pages of the college magazines in India, for the well established monthlies and journals do not always print them. Of course, there is no dearth of the critical essay in this country, for many of the professors at Indian Universities have attempted this kind of writing successfully. It would however be desirable if the same could be done for the essay in English as was done by Bankim Chandra in Bengali. In the same way, of good letters which is a form of art there is great scarcity in India. The only letters worth reading in print that I have come across are those by Toru Dutt. They have that touch of homeliness, sincerity and intimacy which a true letter should always have. But of the other kind of letters which seeks to express an opinion or ventilate a grievance there are many. Pt. Jawahar Lal Nehru has also resorted to this form for giving glimpses of the history of the world. But his letters have neither the spirit nor the form which is proper to this kind of writing. It does not, however, mean that they are not admirable in themselves. In the same way the one-act play and the full length play in prose have not been attended to very much. Here is another prose form which is waiting for its recognition at the hands of Indian writers.

In the realm of biography and autobiography Indians have done splendidly well. The biographies of Sir Feroze Shah Mehta, C. R. Das and B. G. Tilak would do credit to any country. Similarly the autobiographies of Gandhiji, Pt. Jawahar Lal Nehru and Sir Surendranath Banerjea would live on account of their enduring qualities. The late Mr. G. S. Raghvana attempted sketches of Indian worthies in the way in which Mr. A. G. Gardiner wrote about well-known Englishmen but it is a pity that these were not published in book form. I think there is a vast field for this kind of writing in India.

From all this it would appear that the Indian writers of English have neglected many things, but they are not wholly to blame for it. In the first place, they have to contend against the apathy of Indian public which has somehow an idea that if a book in English is to be read, it should necessarily be by an Englishman. At the same time, there are very few publishing houses in India which publish books that would interest the general reading public. In our country the only publications that pay are books for school children and college students, and therefore we have much healthy competition in these lines, but the other kinds of publication are sadly neglected. Futhermore, the capacity of the average educated Indian to buy books is very limited, and even if books are published he seldom cares to buy them. This does not mean that he does not read them. He does so by borrowing them from a library or some kindly friend. I believe that it should be the patriotic duty of every Indian to encourage the authors of his country for it is only they who can help to create a cultural life in India and also bring about a proper understanding of our country abroad. The newspapers of India have also a duty to perform in this respect, and it is this that they should open their columns to the reviews of the books written by Indians. At present reviewing in India is in a very depressed condition and barring a few papers such as the Modern Review of Calcutta and the Hindu of Madras, there are very few papers that have regular columns for reviews.

But even if we do not have much first-rate writing in English at present, we have books of high quality in our vernaculars. I feel that some of these books should be translated into English and made available to the English reading public in India as well as elsewhere. It should be remembered in this connection that translation is an art these days and the world owes a great deal to some of these remarkable translators. If Proust and Tolstoy have been able to find translators, why should not the writings of Munshi Prem Chand, Saratchandra Chatterji and several other distinguished writers from Bombay and Madras be translated into English. Here is another field in which the student of Englsh can render a good account of himself. It need not be said that the capacity of Indians to write good English is undoubted but what has got to be done is to make it flow into channels that are creative.

BENGAL GOVERNMENT AND AGRICULTURE

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GOVERNMENT deserves the gratitude of the public for the efforts it is making through the Department of Industries to encourage thespread of cottage industries. It is quite true that some cottage industries have hitherto been able to successfully meet competition with cheap factory-made goods. This is so for two reasons. The first is that communication in the interior is not satisfactory and the organisation for placing factory-made goods before the consumer is defective. These disadvantages under which factory products are labouring must tend to disappear with time. This important fact has been recognised and in order to reduce the cost of production of cottage industry products, the Department of Industries is evolving various improvements in the processes of manufacture. In addition to lessening the cost of production, the quality of the articles manufactured is being sought to be improved, the aim being that in finish they should approach if not stand on a par with the standard products of large-scale factories. The second reason for the survival of some of these cottage industries is that they supply the special requirements of the people of the areas they serve. The demand for goods of these special types being limited, their production on a large scale is not a profitable proposition from the standpoint of the capitalist. It is admitted that cottage industries developed on right lines would be helpful to the province but we should never forget that the most one can expect from them is that first they will provide spare time occupation for the agriculturist and the members of his family when they are not engaged in the fields and second, that they will be followed by the village artisan. There is no doubt that if the first ob ect is fulfilled, the encouragement of cottage industries and the money spent for their improvement would be more than justified. But so far as the question of providing full time occupation for the village artisan is concerned, the writer is of opinion that while cottage industries may give employment to thousands, agriculture, the main occupation in India as well as in Bengal, will have to be improved so that it can afford a living to our millions. The question of large scale industries organised in such a way as to provide a living for an appreciable percentage of the population may safely be ignored for the present.

Holding as he does the view that for quite sometime, efforts should be principally directed towards the development and improvement of agriculture, the writer has, in the following pages, made an attempt to assess the value of the work done by the Agriculture Department in this province. It is not claimed that the writer has succeeded in covering the whole field of its manifold activities. To make an effort to do so would imply the taking up of more space than is either desirable or practicable in a periodical devoted to the discussion of topics of interest to the general reader. The writer must also confess that, as a layman, he does not claim to possess the amount and kind of both knowledge and information required for this kind of work. He has therefore intentionally confined himself to a discussion of those points only which most readily present themselves to the ordinary man who takes some interest in the agricultural improvement of this province.

The writer would also like to make it clear that, in what follows, he has made it a point to refer to matters which have come under his personal observation in the course of the visits he has paid to different institutions where attempts are being made to assist the peasantry of Bengal to improve their economic position by the adoption of improved methods evolved by the Agriculture Department. He has enjoyed exceptional opportunities of not only visiting these institutions for about 18 years in succession when his work as Inspector of Colleges, Calcutta University, took him to practically every district of this and the neighbouring province of Assam but also of enjoying the hospitality of amateur gentlemen farmers occupying good economic positions in every part of Bengal and Assam with whom also he has discussed many agricultural problems. As an Indian Christian, it has been his good fortune to be invited to various functions in different centres of Christian endeavour controlled by Christian denominations. It is a well-known fact that in many of these, European missions are maintaining various institutions where both experiments and instruction in agriculture on Western lines adapted to Indian conditions are being conducted for the benefit of the children of the soil.

Not many are aware that these different Christian bodies have been pioneers not only in the field of education but also in the fields of agriculture and industry specially of the cottage type. The Ushagram schools at Asansole maintained by the Methodist Church, the Dipti Mandir at Hat-Chapra, Dist. Nadia, conducted by the Church Missionary Society, the Middle English School at Kowrapukur, Twenty-four Parganas, controlled by the London Missionary Society, the School of Domestic Arts at Pabna financed by the Australian Baptist Mission, the Chandraghona School at Rangamati in the Chittagong Hill Tracts of the English Baptist Mission, the Santal High English School at Bhimpur, District Midnapur, of the American Baptist Mission, the Catholic schools at Morapai, Twenty-four Parganas and Krishnagar, Dist. Nadia, are only a few out of many such institutions in Bengal.

The one characteristic which differentiates these schools from the general run of our ordinary schools, and which is common to all of them is that the authorities whatever the Christian denomination to which they belong, have the clearly envisaged aim of giving a practical shape to the instruction they are imparting to their students. They have not only boldly recognised the fact that the ordinary school has failed to equip its students to achieve economic success in life—a fact familiar to everyone who feels concern about the future of our young men and young women—but they are also making an honest effort to solve this problem by the introduction of agriculture and cottage industries. They have also recognised another fact which, unpalatable as it is, has still to be faced, namely that it is not every boy and girl who is endowed by nature to profit from the kind of instruction imparted ordinarily in our High English schools. It is not claimed that these and kindred institutions have been able to solve the problem either fully or satisfactorily. They have, however, shown the way and it is now our duty to carry these experiments to a successful issue. All these institutes while imparting ' general ' education of the usual type lay emphasis on what has been called the " bias " side. The writer has visited practically every Christian institution where agriculture forms a compulsory part of the curriculum. He has watched, very often year after year in his successive visits, the improvements often alternating with partial failure. He has found that in a majority of cases, the success attained has been due to the suggestions made by the officers of the Agriculture Department.

The writer has also been the guest of Indian Christian cultivators who though nearly always poor have been remarkable for their generous hospitality. Belonging to the same community as his hosts, he has enjoyed exceptional facilities in making enquiries as to the method followed by them in their agricultural operations. A majority of these are occupancy tenants cultivating uneconomic holdings. The more prosperous in addition to cultivating their own plots, also cultivate on the *barga* or partnership basis, land belonging to absentee owners. He has seen that wherever agriculturists of the latter type are well-to-do taking into account the standard of comfort which obtains among our cultivators in general, their prosperity has always been due to the fact that one or other of the members of the family has learnt improved agricultural methods in some Christian "bias" school and that he has persuaded his relatives to adopt these methods either partially or wholly in the cultivation of their own land. The knowledge responsible for their economic prosperity may thus be regarded as ultimately derived from the activities of the Agriculture Department carried to them of course with modifications, through the medium of the Christian schools.

All these facts make the writer feel that the community to which he has the honour to belong if not the province in general, owes more to the Agriculture Department than it is aware of. He also holds that the economic conditions of the agriculturists of Bengal in spite of the many disadvantages under which they are labouring, can be improved if the methods and suggestions of this Department are adopted extensively. The writer does not claim perfection for the Department nor does he hold a brief for it. The reader will notice that he has not hesitated to criticise its policy here and there and to offer his suggestions.

There is one very important matter which ought to have been referred to in the following pages, *viz.*, the facilities for agricultural education which exist in this province. A detailed consideration of this subject has not been attempted intentionally here as it has been dealt with in a series of articles which have appeared in this periodical and to which some more will be added in the future. The utility of Government farms has already been discussed. It is the writer's intention to deal with the question of the *bhadralok* agricultural settlements and the extent to which they are indebted to this Department hereafter. It is hoped that as the result of what appears here; readers, while not blind to its manifold defects and shortcomings, will be in a position to form a just and fair estimate of the value of the work done by this very important nation-building Department.

It is to be noted that some of the facts and all the figures quoted hereafter are taken from the annual reports of the Agriculture Department for the year 1933-37.

IMPROVED SEEDS.

Only the man who takes some interest in practical agriculture and who has seen for himself the difference in the quality as well as in the total amount of crops produced from ordinary seeds and departmentally recommended and improved strains of seeds can appreciate what increase in the out-turn and what improvement in the quality of crops can be secured by the use of seeds of the latter type.

The wide distribution of improved strains of seeds naturally presupposes their production. These are produced in the different Government farms as well as in private farms. Individual cultivators also produce them both for their own use as well as for sale. According to the last report of the Agriculture Department, Government farms are unable to meet the demand for departmental seeds produced in them. The difficulty experienced is that clean pure seeds of these improved strains are rarely available either from individual cultivators or from private farms. This is principally because they thresh all paddy on the same floor with the result that the seeds get mixed. The consequence is that after 2 or 3 years at the most, the crops anticipated from their use are not obtained, and the agriculturist discontinues their use. According to the Deputy Director of Agriculture, Eastern Circle (Report for 1933-34), though there were 43 private paddy seed farms in his circle with an area of about 1,170 bighas, it is doubtful whether one could get even 100 maunds of clean pure seed from them. It is therefore necessary that some inducement should either be offered to these people to produce clean pure seed or that the department should increase very largely the area under cultivation for the production of pure strains so as to be able to meet to the full the gradually expanding demand for them. The latter course is naturally ruled out by the question of cost. It therefore follows that some kind of premium should be offered to the cultivators for pure clean seeds. As an experimental measure, it is suggested that a small sum amounting to say annas eight per maund extra should be offered. This may have the effect of inducing them to undertake the necessary extra work entailed in the production of clean pure seed.

An adequate supply of clean pure seed, however, cannot solve the problem. In certain districts, specially of East Bengal, where the land is fertile and where, as a consequence, the peasant refuses to be parted from his agricultural holding in spite of its uneconomic size caused by sub-division and fragmentation, the density of population approaches 1,200 per square mile. The agriculturists of these places cannot really afford to pay the prices charged by Government for pure clean seed. No seedsman who wants to make the selling of seeds a business proposition can afford to sell them at a cost within the means of these poor cultivators. If the public is really desirous of helping these people, it must move Government to supply the right type of seeds to carefully selected poor agriculturists at concession rates.

In all the three circles into which Bengal has been divided for the work of the Agriculture Department, in rather rare cases, small quantities of paddy seeds, and cuttings of sugar-cane and Napier grass are supplied free of cost to " earnest workers at new centres." Occasionally, a few others are allowed to buy them at concession rates while *bonafide* cultivators enjoy concession railway freight if they procure seeds and manure through the Agriculture Department. The seeds used in demonstration plots under the supervision of the agricultural demonstrators are given free ; the amounts, however, are naturally very small. Moreover, though they might prove the superiority of the improved strains over the seeds ordinarily used, the experienced gathered cannot be of any practical use till these pure and clean seeds are made widely available in some way or other. At one time, the Agriculture Department used to supply seeds, cuttings, etc., on condition that after harvest either what had been taken would be returned or its price paid. The second method, however, is open to the objection that the price is not always constant and so there is great difficulty in settling the accounts. A vigorous attempt to popularise the former method might be of some utility in solving this problem.

The writer knows of certain institutions, among which he will mention only two, *viz.*, Ushagram and Dipti Mandir Mission schools where improved seeds are grown under proper conditions. The neighbouring cultivators are encouraged to exchange their inferior seeds for equal quantities of improved seeds. This work which is being done under European missionary supervision is purely philanthropic in character and might, with advantage, be gradually taken up by the Agriculture Department and, specially by those landlords who have started private farms from a sense of the duty they owe their tenants.

If this cannot be done extensively, the next best thing is to offer a premium for the production of pure clean seeds and to sell improved seeds at concession rates as widely as possible. Any apparent loss involved in this work ought to be regarded not as expenditure but as investment. How urgent is the need for large quantities of departmentally improved strains of paddy seeds may be inferred from the fact that during 1934-35, though there were during our province 334 paddy seed farms covering about 9,000 bighas, and in 1935-36, 369 paddy seed farms with an area of about 9,100 bighas they were not in a position to meet fully the requirements of the agriculturists.

In the Report of the Agriculture Department for 1934-35, it was stated that in many cases private growers were making capital out of the eagerness displayed by the proor agriculturists for improved strains of paddy seeds. Big *jotdars* of North Bengal were reported to be storing *amin* paddy seeds in large quantities in order to secure higher prices or better premiums and, instead of exchanging them for equal quantities of ordinary paddy offered by the cultivators, exporting them on a commercial basis to Behar, Goalando and Bikrampur. So far as improved *aus* paddy seeds are concerned, it is found that as this variety of paddy is harvested at a time when the cultivators are in great want, they are forced to consume or sell almost the whole of it immediately with the result that the improved seeds are not available for the next year's sowing. These two reasons added to comparatively small number of paddy seed farms explain the ever-growing demand for improved paddy seeds.

In many parts of Bengal where the poor cultivators are unable to pay cash for the improved paddy seeds obtained from private growers, they are supplied with improved varieties on the clear understanding that after harvest they will have to return double the amount provided. Seeing that the private growers of improved paddy seeds have derived the advantage from the work of the Agriculture Department which is financed out of public funds, one cannot but condemn very strongly the process of exploitation to which the poor cultivators, for whose benefit the Agriculture Department has been brought into existence, are subjected. The only consolation, if there be any, lies in the fact that in absence of a sufficient number of Government seed farms, these grasping private seed growers are indirectly helping forward the popularisation of improved strains of paddy seeds.

A remedy for the limited supply of improved seeds has been sought by utilising part of the Rural uplift grant received from the Government of India for the establishment of Union Board farms. According to this scheme each farm 8 acres in area of which 3 acres are utilised for demonstration of various crops and 5 acres for multiplication of seed paddies. 450 such farms have been started towards the end of 1935-36. The writer who has visited some of them is not at all satisfied with the arrangements for their supervision but as he intends to deal with these farms elsewhere, he does not propose to offer comments on them here. All these Union Board farms were supplied with seeds paid out of the grant of the Central Government. The total area under seed paddy in these 450 farms was 6,300 bighas which is more than double the area of the ordinary paddy seed farms. One would have naturally expected that the improved paddy seeds would have more than met the demand now existing. As a matter of fact what is found is that though the total amount produced was near about 30,000 maunds, about one-fourth only was available for purposes of sowing, the balance having been used in other ways. Taking all these facts into consideration one cannot but feel that the attempt to meet the demand for improved seeds in this particular way has not been much of a success.

It has been suggested that the growers expect that they will be helped by the Government in this way year after year, and have not, therefore, cared to fulfil their part of the contract. This certainly proves how urgent is the need for education, the development of character and the cultivation of an unselfish spirit among our agriculturists. Improvement in their economic position is also equally necessary if they are to successfully withstand the temptation of immediately using the harvest for consumption.

All the Government farms we have in this province have seed stores attached to them. The improved strains of seeds produced in these farms are generally distributed through these seed stores. The amounts available for distribution naturally depend on the area specially devoted to this purpose. A majority of the private farms and Agricultural Associations operate seed stores of their own.

It appears from the report of the Director of Agriculture that during 1933-34, there were 51 seed stores in the Eastern, about 100 in the Western and 55 in the Northern circle. The farm products generally supplied from these seed stores to the public consists of the following:—Varieties of paddy, gam, arhar, groundnut, tobacco seed, seeds of fodder crops, cuttings of Napier grass and different varieties of sugar-cane. The seed stores attached to Government farm supply manures and improved agricultural implements at cost price to those desirous of introducing them in their own land. The private farms distribute the seeds to the neighbouring cultivators and thus serve localities not always covered by the district Government farms. The disadvantages of mixture and the consequent deterioration of seeds in private farms have already been mentioned and need not detain us here.

The demand for improved strains of seed will undoubtedly increase with a fall in their price—a matter referred to already. It is, however, only fair to add that though progress has been slow, it has been steady. There is little doubt that, little by little, the use of improved seeds is spreading automatically among the peasantry of Bengal. What is now necessary is vigorous propaganda carried on in such a way as to reach a majority of the cultivators, a lowering of the price, the opening of seed stores in areas hitherto neglected and an adequate supply of clean pure seed to meet the anticipated increased demand.

(To be continued)

"FREUDIAN PSYCHOLOGY"

S. M. Mohsin

PSYCHOANALYSIS is the technical name for the theory of mental life established by Sigmund Freud of Vienna. The general principles of the theory have become now too common to require any special consideration. Briefly speaking, the theory states that as in the realm of physical phenomena so in the world of mental life there is nothng which is not previously determind by preceding causes and conditions. The causes are most often desires and motives impelling mental activities from a region of which the individual is unconscious. The desires and motives are unconscious because they are held back from consciousness by antagonistic tendencies. They are thus held back because originally they are naive and primitive in character and hence seek their gratification in purely passionate and sensuous dirrections, rather than in a rational and critical manner. The ever growing influence of society and environment "desensualises" these primitive impulses and redirects them in channels more appropriate to the life conditions of the individual through the process of "sublimation." Abnormality consists in the free and uncritical expression of the primitive desires through a relaxation or the total defunctioning of the controlling tendencies.

What appears to be the most fascinating and at the same time the most reprehensible in the theory of Psychoanalysis is Freud's view of sexuality. Freud is ruthlessly criticised for putting a death-like emphasis on "sex" and at the same time excessively eulogised for his ingenious unravelling of the skein of sex instinct. Both the admiration and the rebuke emanate from a common source, a narrow meaning of "sex" and a mistaken notion of "instinct." The two confusions being mixed up become responsible for the idea that Freud traces all activities, howsoever sublime, to their common source in the sexual relationships of men.

Freud understands by sex those activity-trends which seek their immediate pleasurable gratification. It is for this reason that we find him extending the use of the word beyond the hetero-sexual love life of adults, to which it is commonly applied, to all the different phases of development through which an individual has to pass before he attains the final stage of what Freud calls " genital sexuality." " Sex," therefore, does not necessarily indicate, in Freud's sense, the carnal union of the " two sexes ;" for he speaks of the auto-erotic phase of sexuality in which the child's own physical body supplies him the source of all pleasurable gratifications. Being a student of biology Freud draws very largely upon the findings of that science. Biology has proved that every individual repeats the entire history of evolution in the passage from the inception of life as the male spermatozoa to its consummation as the mature adult. The science of embryology has fully established how the foetus in devoloping its physical structure passes through all the graduating stages which make up the scale of evolution. Similarly, Freud maintains in psychoanalysis that the growing infant passes through all the tendencies and attitudes which characterise the different stages of the developmnet of the reproductive instinct of living organisms, from the unicellular germplasm—the protozoa—on to the multicellular vertebrate animal—the metazoa. As the protozoa is independent of any external object in its reproductive functioning, so is the infant, in the autoerotic phase of his sexuality, independent of any other person in the bestowal of its love. As the anthropoid chimpanzee freely enters into incestual relations, so does the baby freely make love with its prohibited kindreds. Scientifically treated the so much victimized " oedipus complex " assumes a normal phase in the development of an individual. The child is only repeating a forsaken attitude in the life history of his species in order to appropriate fully the acquisitions made by his kind. The " oedipous complex " of Freud, thus, merely confirms the scientific truth that there is no leap in nature. Moreover, like the "shriek " and " freezing " of fear, and the " pugnacity " and " snap " of rage, which find their place in the economy of life as our heritage from our animal ancestors, our infantile attitude towards our parents can be easily passed over as the remnant of our past history. The psychology of emotions has proved that the emotions possess a vital importance in the life of the lower animals. They are mobilization of the resources of an organism for meeting an emergency situation. The reinforcement is accomplished through the additional supply and orientation of energy in the line of adjustment to the new and critical situation, by the heightened activity of certain glands of internal secretion and the suspension or attenuation of certain routine functions, *viz.*, digestion, respiration, etc. The same emotions become a great handicap for the human adult, for a person of sedate and equable disposition is more successful in meeting the demands of a critical situation than an individual who is readily " upset " and loses his emotional balance. But inspite of their deletrious character, the human species has not been able so far to relinquish the emotions. Similarly, we have not been able to forsake our infantile sexual attitudes inspite of their incompatibility with our higher standards of values. And as the triumph of human life is the rational subjugation and control of the emotions, so the success of human development depends on the rational subjugation and control of the infantile sexual drives. This is what psychoanalysis teaches us and we find no reason, therefore, to have any complaint against it.

The second confusion which I have hinted at relates to the meaning of " instinct." The word instinct carries a burden of unlike meanings. Mcdougall defines instinct as a definitely determined hereditary condition of an individual by virtue of which he is forced (1) to perceive some specific object in a situation, (2) to act in a specific manner in regard to it, and (3) to feel or experience a definite type of emotion at the same time it perceives and acts. Mcdougall puts emphasis on the specifity of instinctive behaviour and on this basis draws up a classification of fourteen different types of instincts. But present day researches in this direction have proved that instincts do not express themselves always and under all conditions through the same type of activity. Hence, instinct is now regarded as a hereditary characteristic of an organism whereby satisfaction may be secured ; the form and direction of satisfaction are determined by the environmental conditions. Instinct may be compared with the dynamic thrust of a plant which shows itself in growth ; the final form that the growth takes being determined by environmental conditions.

Taking his cue from the modern conception of instinct, Freud understands by the term in psychoanalysis as the inborn condition of impulsion, of dynamic pressure, originating from the unstable character of protoplasmic matter, producing the need for reaction and impelling its execution. The function of instinct then, consists in setting up a disturbance in the equilibrium of the organism—in producing a state of psychophysical tension. The tension seeks to neutralise itself. It does so by issuing forth in a certain course of activity. Instinct thus deals with the hypothetical energy which impels the organism to activity, rather than with the form which this activity takes. Instincts, in other words, are the free and mobile energy charges which are adopting diverse "aims" and taking different objects for their final discharge or gratification. The sexual drives become one kind of the aims of instincts, the ego tendencies another kind. When Freud speaks of the "sexual instinct" or the "ego" instinct," he refers to the partial aims and objects of instinct and not to the original primal impulse which aims at the restoration of equilibrium or relaxation of tension howsoever achieved. Is this not unfair to Freud then to charge him of explaining all human strivings in terms of sexual relationships?

The undue emphasis which Freud seems to lay on "sex" in his earlier writings is not due to narowness of vision on his part, as commonly supposed. Freud does not belong to the type of a slapdash thinker who leaps from generalisation to generalisation and proclaims at the end of his march that there is nothing more to discover. The genius of Freud always makes him move slowly and cautiously, making sure of his ground before raising his superstructure. He selected first the sex insinct for a thoroughgoing treatment, considered it in all its ramifications and embodied his findings regarding it in his earlier writings. But he never departed for a moment from the duality of the principle with which he started, *viz.*, the conflict between the "conscious" and the "unconscious," ** the "ego" and the "sex instinct." His readers lost themselves in the labyrinth of his researches regarding sex and charged him of treating sex as the "all" of human life. Who then suffers from narrowness of vision? Freud or those who condemn him?

Freud has been victim of much criticism for preaching "psychological hedonism." He is charged of regarding all mental activity to proceed from the feeling of unpleasantness aroused in consciousness as the result of a disturbance in the equilibrium of the organism whose restoration gives rise to the feeling of pleasure. Undoubtedly the criticism is well founded if confined to Freud's earlier writings where the "pleasure-principle" assumes the unitary rôle of regulating the course of all mental processes. But it is unfair to judge a thinker by taking an isolated view of the different portions of his work. We should rather judge him by his total achievement. Freud in his "Beyond the Pleasure Principle" explicitly states that the pleasure-principle is not all pervasive; that there is on the other hand a principle beyond it—the repetition compulsion—which is "more primitive, more conservative, and more instinctive" as it harkens back to the earliest beginning of life, to which the pleasure-principle itself ultimately leads though by a much complicated, circuitous and protracted route. Freud finds a substantiation of this principle in the dreams of war-neurotics "which continually take the patient back to the situation of his disaster from which he awakens in renewed terror." If dreams only afforded pleasure to the dreamer through phantastic realisation of unfulfilled wishes, they could not have conjured up an experience which has no pleasureable value. Another proof of the principle he finds in children's plays. Children imitate many adult activities inspite of their being fraught with painful consequences. Similar repetition tendencies are to be found in the " punishment phantasies " displayed in certain abnormal symptoms. The phantasy, or the activity determined by it, is itself too painful, as it involves infliction of punishment on oneself, still it becomes a dominating phase of the attitude of the patient. Freud quotes many other instances of " repetition compulsion " from biological finding and discovers another duality between " death instinct " and " sex instinct." Freud is not very intelligible to us in his enunciation of the death instinct ; but this shows our lack of comprehension. As Ernest Jones rightly remarks, like all men of genius Freud is well ahead of his time and only if we reach his level of mental development that we might be able to understand him. This hope is not to be realised by our generation and so we leave it to the judgment of posterity which having scaled one rung higher on the ladder of evolution will be able to comprehend Freud more adequately.

BRADLEY AND BOSANQUET[1]

BISWANATH BHATTACHARYA, M.A.

SINCE the publication of Mr. Bradley's famous work *Ethical Studies* in 1876, Prof. Bosanquet recognised, as he himself tells us, Mr. Bradley as his ' master.' This modest acknowledgment we hear, of course, at a much later date when Mr. Bradley has stood head and shoulder above his contemporaries. But it is beyond doubt that this book, from the very beginning of its publication, engaged Prof. Bosanquet's attention and impressed him so much that just after the publication of the same he characterised that as " an epoch-making event " in the speculative world. This esteem and obligation became all the more deep-rooted as soon as Mr. Bradley's classical work *Appearance and Reality* was first published in 1893. Since there, Prof. Bosanquet, through reiterated statements, calls himself " a follower of Bradley " with whom, he thinks, he has " no more than a verbal difference or difference of emphasis " only. In a letter to Signor Vivante, one of those Italian Idealists, with whom we find him, in his later years, eagerly engaged in friendly philosophical discourses, he most candidly confesses how much he is in agreement with Mr. Bradley. " You would not," he writes there, " see the reason of my feeling that for me to argue fundamentally and at length with you, when you have Bradley's books at hand [and though difficult in places, he is the most brilliant of English writers on philosophy] would be really making you study, in my bad writing, and in inferior form, what you have in your possession in the best possible form, and when you read what I write, you will be apt to say, ' But this is only Bradley again,' and so it is."[2]

If we are to judge Prof. Bosanquet by this frank confession only, forgetting, at the same time, the origin and growth of his thought, we certainly need not have placed him by the side of Mr. Bradley. If he shines only in borrowed lustre with no light of his own, he could not have occupied, as he assuredly has done, a distinct position in the realm of speculative thought and shone with other luminaries. So far as I am acquainted with Prof. Bosanquet's writings I cannot say that he had deliberately accepted Mr. Bradley's lead from the very beginning.[1] Far from this being the case, he, as it would be evident, at first recognised Mr. Bradley as a co-worker to whom, he believed, the task of carrying on the teachings of their predecessors had been handed over. Thus as early as in 1885 he described this task as " the plan of the great masters " which " is being handed over to be carried out piecemeal by the journeymen."[2] The same statement is repeated in *The Distinction between Mind and its Objects*, 1913, p. 55, and strikingly enough, also in " *The Meeting of Extremes in Contemporary Philosophy*, 1921, p. 27, which is the last chief work of his life. By ' masters ' he meant, as he himself admits, Kant, Fichte, and Hegel ; and among the ' journeymen ' he, of course, included Mr. Bradley and himself. This attitude of a partner of a common inheritance found expression in *Knowledge and Reality*. Mr. Bradley's *Principles of Logic* was published in 1883. The volumes suggested, according to Prof. Bosanquet, indications bordering on a vicious dualism between thought and reality. This made Prof. Bosanquet suspicious as to the real teaching of Mr. Bradley. He took it to be a departure from and betrayal to, the professed ' plan ' sketched out by the ' great masters.' Thus filled with misgivings, he wrote *Knowledge and Reality* in 1885 to show how Mr. Bradley's essential and original conceptions might be disengaged from some peculiarities which he apparently shares with reactionary logic."[3]

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[1] In this brief and sketchy article I have no more ambition than to show the fundamental aspects of Mr. Bradley's and Prof. Bosanquet's philosophies which have brought them together as much conspicuously as they have kept them separate. If, therefore, any reader is left with a feeling of dissatisfaction as he goes through it, to him I say that a detailed discussion of their mutual relation is anything but my pretension here.

[2] *Bernard Bosanquet and his friends*, 1935. Letters Edited by J. H. Muirhead. [Letter No. CXIV, pp. 262-263, dated March 27, 1920.]

Instructive as well as interesting as the controversy is, and more especially, in view of the fact that Prof. Bosanquet is so much self-denying as not to claim for himself even things which have not been previously told by Mr. Bradley,[4] we think that full justice would not be done to Prof. Bosanquet if the text of the controversy and the spirit in which he had passed friendly criticisms on " some external matters" in which, he believed, Mr. Bradley had attached himself to the writers of the "German reaction," remain unnoticed. In reply to James Seth's notice of *Knowledge and Reality* in *Mind* for January, 1886, Prof. Bosanquet wrote a long letter to A. S. Pringle-Pattison [confounding him with his brother] on January 4, 1886, clarifying the sense in which he understood Mr. Bradley. "I thought," he says, "there were *two* views in Bradley about reality. One was a question of the analysis to be applied to the world as we know it, whether this world existed in or through thought only, or whether it needed to be welded together with the actual presentations of perception as our only contact with reality. This is a reasonable question to ask ; Bradley's answer was, in the form which he gave it at least, new to me ; and I intended to assent to it. In saying the whole affair fell within the intellectual world I meant to use intellectual in a wide sense, alluding to the well known relativity of 'object' and 'subject' to each other, but in no way to exclude sense perception or feeling. I only meant that *prima facie* the whole thing—the whole knowable universe—is a vision of consciousness, and its analysis a fair matter of dispute.

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[1] I share this belief with Prof. Muirhead.

[2] *Knowledge and Reality*, Preface, p. vi.

[3] *Ibid*, p. vii.

[4] It is pertinent to note what Mr. Bradley says of Prof. Bosanquet. " I think," writes Mr. Bradley, " you [Prof. Bosanquet] undervalue yourself as much as you overestimate what I have done " [*Bernard Bosanquet and his friends*, letter No. XXXI, dated March 12, 1897, p. 87]. I take this to be more than a formal modesty.

"But his other view which horrified me so, I took to be quite different. I thought that [like Plato] he frequently confused that actual world of organised things and definite relations with the presentation of sense *qua* presented [*e.g.*, if you so much as emphasise or distinguish within the sensuous datum, you *ipso facto*, he says, 'mutilate' the fact]. And therefore, I fancied, the entirety of actual existence as distinct from the sensuous datum ceased to appear to him to be actual [it is *all* hypothetical on this view, for the slightest abstraction divorces you from fact, and there is nothing definite without abstraction] while the reality which he in this mood admitted to be real of course was not satisfactory, having neither past nor future, nor articulate existence. And in presence of this unsatisfactoriness, as it seemed to me, having lost hold of the actual world of human beings and moral institutions by confusing it with the presentation of sense, he cries out for a 'fuller splendour' or 'more glorious reality.' I, *bona fide*, do not know what he meant ; but thought he meant a heavenly paradise, or anyhow some counterpart world of which our whole sphere of experience gives no hint. It was against this *extra* world, not against *any* interpretation, which keeps fairly to interpretation of the content of our universe, that I meant to raise my voice. ....

" I do not, therefore, quite admit that I *meant* to reject Bradley's interference with common place idealism.... ....*But I decidedly intended to break away in company with Br. from mere abstract intellectualism* [Italics mine]. It was at the further point, where, as I fancied, a question of logical and psychological analysis of a whole is converted into a fanciful depreciation of that whole and suggestion of another and imaginary one, that I meant to break from Bradley's company."[1]

Though in his note on *Knowledge and Reality* Mr. Bradley tried to acquit himself of the charge by repudiating that he had ever meant any dualism between thought and reality in *Principles of Logic,* this however could not thoroughly convince Prof. Bosanquet. In another letter to Seth Pringle-Pattison, written on 19th January 1886, he expresses his irreconciled attitude to Mr. Bradley. The letter runs: " I have heard from Bradley with some notes on my book... .... He does not think we need ultimately differ about the ' more glorious reality ' passage. He does not wish to go outside the ' intellectual world ' as a whole ; but wishes for a reality or reality in which the discursive intellectual world ' should be suppressed *as such.*' I do not quite know what he means, indeed he professes to be only seeking ; but he clearly does not mean the ordinary Paradise, which on my honour for a moment I thought he did.

" He also points out that ' he could not say that reality is an ideal construction only,' *i.e.*, I suppose he means to insist on the other terms of his definition ideal construction *attached to reality presented* in perception."[2]

It is gratifying to notice the spirit in which Mr. Bradley received the criticism. Whatever might be the real intention, Mr. Bradley at least recognised the apparent implication of his writings which, he admitted, as possible sources of misgivings. In the Preface to the second edition of the *Principles of Logic* [which appeared in 1922] he expressed his gratitude to Prof. Bosanquet " for all that since 1883, he had owed to him " and acknowledged " how deeply this reissue is in debt to his invaluable works on Logic." He also thankfully referred to Prof. Bosanquet in the ' Additional Notes ' which he appended to the original in this Edition.

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[1] *Ibid,* letter No. VII, pp. 51-63.

[2] *Ibid,* Letter No. VIII, p. 55.

It was not until the publication of *Appearance and Reality*, an interval of long eight years, that Prof. Bosanquet found that there was no vital difference between him and Mr. Bradley.

What has prompted me to bring Mr. Bradley and Prof. Bosanquet within a common span of attention is that in my opinion they both conspicuously agree with each other in their spirit and outlook though however they differ,—and do so no less conspicuously—in their attitude, intellectual temperament and method in respect of their treatment of philosophical questions.

Can Mr. Bradley and Prof. Bosanquet be called Anglicised Hegel? This is a question which has, and cannot have, any cut and dried answer in the form of 'yes' or 'no.' How far are Mr. Bradley and Prof. Bosanquet Hegelian? This is the most perplexing question which can only be answered after a thorough understanding of their profound systems of thought— a task which has not been adequately done in the past and even to-day, it can hardly be said to have received proper attention and successful handling. In spite of Mr. Bradley's own assertion, *viz.*, that he himself does not know how far he is an Hegelian,[1] his reiterated references to Hegel and his acknowledgment of the debt he owes to him undisputedly show that he has not estranged himself from the influence of Hegel. On the contrary, there are instances, not too rare in his writings, which strengthen the belief that Mr. Bradley moves within and, even at times, is under the dominance of Hegelian thought.[2]

Prof. Bosanquet, we have seen, recognised Hegel as a 'great master' and his obligation to Hegel can hardly be controverted.

The philosophy of Mr. Bradley, like all the other great systems of thought, absorbs all the leading thoughts of the philosopher's that had preceded it. We may omit the name of Plato whose teaching is virtually regarded as a common property in the speculative world of the West; but the names of the great thinkers like Spinoza, Hume, Kant, Schelling and Hegel are naturally suggested by the various phases of Mr. Bradley's thought. The marvellous achievement of Mr. Bradley lies, however, in his throwing new light at least [if he really has not made any advance], upon the work of his predecessors. The immense suggestiveness of his teachings, marked by wonderful insight and penetrative arguments, has rightly made him "England's most renowned thinker of recent times." The influence of Spinoza and Kant upon Prof. Bosanquet also is by no means negligible. But this has been out done by his deep reflections on the Philosophical positions of Fichte, Hegal, Green and lastly of Mr. Bradley. Prof. Bosanquet's association with Mr. Bradley, I venture to say, began and flourished in the Neo-Kantian—and, more particularly, Hegelian—atmosphere of thought. This association later on turned into a relation of 'master-and-disciple,' as we have noticed, due to the personality and eloquence of Mr. Bradley and the immense suggestiveness of his thought.

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[1] *Cf. Principles of Logic*, 1883, 1922, Preface.

[2] It is interesting to note the following weighty passages:

"It is said that we in England are threatened with an Hegelian invasion, if we are, Mr. Bradley seems marked out to lead the Hegelian left [*Mind*, Vol. III, N. S. 1894. Prof. Ward on *Appearance and Reality*, p. 125]. And again

"That he [Mr. Bradley] started from a general acceptance of Hegel's teaching and sought to remain true to it throughout, is sufficiently plain from the record of his own writings. His earliest work reflected it in the fields of history and ethics. If this *Logic* represented a momentary hesitation as to some aspects of it, this was more apparent than real. In *Appearance and Reality* it reasserted its influence. Over and over again in this and in his later writings he refers deferentially to Hegel as to no one else. In a controversial article [the reference is to *Mind*, N. S., Vol. III, 1894, p. 236. 'If I had been able to keep close to a great master like Hegel, I doubt if after all perhaps I might not have kept nearer the truth], he seems even to regret that he had not followed him more closely. It is in terms finally borrowed from Hegel that he sums up the teaching of his chief work to the effect that 'Outside of spirit there is not, and there cannot be any reality, and the more that anything is spiritual so much the more is it veritably real." [J. H. Muirhead, *The Platonic Tradition in Anglo-Saxon Philosophy*, 1931, p. 301.]

Mr. Bradley begins his famous work *Appearance and Reality* with the following observations: "The fact of illusion and error is in various ways forced early upon the mind; and the ideas by which we try to understand the universe, may be considered as attempts to set right our failure. In this division of my work I shall criticise some of these, and shall endeavour to show that they have not reached their objects. I shall point out that the world, as so understood, contradicts itself; and is therefore appearance, and not reality." [1]

These opening lines make us pause. We ask in amazement: into what world does Mr. Bradley introduce us? If the 'ideas' and 'concepts,' by which an 'illusion' or 'error' is rectified, "have not reached their object," in what abysmal region then are we landing? To take something say, a rope, for any other thing say, a snake, is to be victim of illusion. But if the knowledge of rope as against that of snake is not the true knowledge, then evidently [and monstrously] neither the 'snake' nor the 'rope' is real. What is it then that we get?—a confusion only worse confounded; and we are pushed from blindness to bewilderment as we attempt to "set right our failure."

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[1] Ninth Impression, 1930, Ch. I, p. 9.

What then Mr. Bradely calls ' appearance ' is only the other name for ' illusion ' made all the more complicated. Throughout the first Book of *Appearance and Reality* the same fastidious condemnation with tremendously penetrating enquiry continues. One after another Mr. Bradley takes up the ' concepts ' and ' ideas ' both of commonsense and of science and after subtle and acute criticism finds them infected with contradictions and consigns them to the sphere of ' appearance ' [or, we should say, of ' illusion ']. The whole world gradually recedes behind till at last it vanishes at the furthest region where eyes do not see nor ears hear and all the senses are benumbed as it were. We are awfully exhausted as we are dragged on ; and no less exhausted is Mr. Bradley himself. We lose ourselves as we proceed, so does Mr. Bradley. A man in the street might be heard to remark in utter disgust : what Mr. Bradley says here is not the word of Mr. Bradley sober. The world of 'substance' and 'attributes' of 'qualities' and 'relations', of 'cause' and 'effect', etc., so even of 'self' is inconsistent and therefore, so also is Mr. Bradley. So we need not worry ourselves. The world will remain as our world in spite of Mr. Bradley's condemnation.

Indeed, this is exactly what one is most likely to feel when one goes through the first Book of *Appearance and Reality*. The destructive criticism runs *ad nauseam* without conceding even a little unshakable ground to stand upon.

This overwhelming feeling is not overcome until we go through the second Book and read and appreciate the first Book in the light of the second. Strictly speaking, Mr. Bradley's mode of approaching philosophical questions is dangerously defective, if not vicious, for which he has been subjected to severest criticism.[1] Mr. Bradley has rightly and, we must say, creditably, exposed the lacunae of the long-accepted first principles which are, as he has shown, often too incautiously taken for granted. But he has done so too roughly and abruptly.

What a remarkable contrast the first Book of *Appearance and Reality* bears with his other subsequent writings may be witnessed in the following passage. "Our real world of fact," the passage runs, "may, for anything we know, be one of the least pieces of reality, and there may be an indefinite number of other real worlds superior to our own. On the other hand our world is the one place in which we are able to live and work. And we can live there in no way except by making and our construction of facts in space and time, and by treating this construction as the one sphere in which our life is actual. *Cuttive notre jardin* is the beginning, and it is in a sense the end, of wisdom. *No other place but here no other time but now no other world but this world of our own can be our concern.*" [Italics mine.][1]

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[1] I have taken Mr. Bradley as I find him in *Appearance and Reality* because in this book he is at his best and it is in this book only that he has very boldly tried to discuss various important Philosophical problems.

Could anybody who has been exasperated by the bitter tone of the first Book have thought or dreamt that the same Mr. Bradley, the writer of the first Book of *Appearance and Reality*, might have written this, and in that vein on more than one occasion in the second Book ? The unwelcome nature of the first Book later on made Mr. Bradley anxious, and we must say, even caused him some trouble, to adjust the underlying spirit of the first Book to, and also to make it accord with, that of the second and other subsequent writings.[2]

In Prof Bosanquet, however, we find a little relief. The nerve-breaking dialectic does not drag us but persuade us or, at least, tries to persuade us, to follow it even though we cannot see eye to eye with it. May be the arguments are ultimately far from convincing, but we feel no real objection to hear them. For Prof. Bosanquet, the world as common-sense finds it is real. It is, according to him, a mischievous and misguided effort that tries to minimize or, worse still, to deny its reality. What he emphasises is that it is *more* real than what the ordinary perception reveals. "Certainty," he writes, "for myself, if an idealist were to tell me that a chair is really not what we commonly take it to be, but something altogether different [unless he meant 'a dance of electrons' or the like], *I shall be tempted to reply in language below the dignity of controversy* [Italics mine].

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1 *Essays on Truth and Reality*, ch. xvi, pp 468-469

Cf. *Appearance and Reality*, Appendix to the second Edition. Observe how keenly Mr. Bradley himself has felt the unwelcome inversion of his thought and has tried to make amends.

In this connection I cannot refrain from quoting one more famous passage, which is most frequently quoted in fairness to Mr. Bradley in modern idealistic literature, to show how lofty a vision has, for the time being, been clouded in the first Book. The passage runs : "That the glory of this World in the end is appearance, leaves the world more glorious, if we feel it is a show of some glory ; but the sensuous curtain is a deception and a cheat if it hides some colourless movement of atoms, some spectral woof of impalpable abstractions, or unearthly ballet of bloodless categories. Though dragged to such conclusions, we cannot embrace them. Our principles may be true, but they are not reality. They no more *make* the Whole which commands our devotion than some shredded dissection of human tatters *is* that warm and breathing beauty of flesh which our hearts found delightful" [*Principles of Logic*, Bk. III, ch. iv, S 16, p. 591].

The position in question—Hegel's and Green's—is, I should say, that a chair is a chair right enough ; that is, that what an upholsterer or anyone one in a drawing room would tell you about lt is quite a true description. But when you come to ask further questions there is much more to be said, and these questions the upholsterer has never raised and, as such, can never raise"....... Referring to Dr. Moore, he writes, "If Dr. Moore's implication is the opposite—*viz.*, that in maintaining the spirituality of the universe, the idealist both does *and must* maintain that we are wholly wrong in our common notion of a chair, then I must think that he has misunderstood the facts necessary to idealism, and so far has failed to bring assistance to speculative philosophy."[1] Again : "The dream of the intellectual world as a land of shadows, now below and now above, now more obscure and now more brilliant than reality, a dream which the unwisdom of ages has ascribed to Plato, seems never to lose its maleficent spell. There have been some who have hoped that the labour of centuries had in part overcome this baleful enchantment, and attained the lesson that reality alike for feeling and for intellect is the world in which we live ; a world which is sustained and transformed by the patient labour of the intellect and will, but can only be maimed and degraded by the impatience which splits it into a shadow on the one hand, and on the other hand a substance more shadowy still. Surely the more glorious reality is that which our vision and our will can make of the world in which we are ; and the certain frustration of all such achievement is to relax the toilsome grasp which holds real and ideal in one."[2]

When one goes through such passages, however unsophisticated one may be, one has certainly no feeling of constraint in reading them. Even if Prof. Bosanquet fails to reach him to the desired end, he cannot think the Professor to be a dangerous companion.

Besides this remarkable difference in procedure between Mr. Bradley and Prof. Bosanquet there is another conspicuous divergence between the two. It has been said of Spinoza's *Substance* that it was like a lion's den towards which foot-prints might be traced but no such marks could be found away from it. The same remark may equally be applied to Mr. Bradley's thought. Thought according to Mr. Bradley, is essentially and *merely* discursive. Its function is only to analyse. This analytical aspect of thought has been made much of by Mr. Bradley, and he has done so at the cost of thought's synthetic aspect which is as essential as the analytical one. Like a dexterous surgeon Mr. Bradley dissects the whole structure of the world but he is a quake in the art of healing. He humbles when asked to rejoin the amputated parts. The answer he gives is characteristically that of a quake. It will *somehow* be cured. But when *how* means *somehow*, it leaves us only in amazement instead of giving us any relief of conviction. It may be found amusing to note how frequently Mr. Bradley has taken recourse to this easy but grievous method. But I shall try to present some of the innumerable *somehow* to show how pathetically Mr. Bradley is in need of the synthetic side of thought which he is almost blind to take note of. They are the following—

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[1] *The Meeting of Extremes in Contemporary Philosophy*. p. 5.
[2] *Knowledge and Reality*, pp. 19-20

"We may say that everything, which appears, is *somehow* real in such a way as to be self consistent."[1]

"The bewildering mass of phenomenal diversity must hence *somehow* be at unity and self-consistent."[2]

"We know what is meant by an experience, which embraces all divisions, and yet *somehow* possesses the direct nature of feeling."[3]

"If we can realise all the general features of the Absolute, if we can see that *somehow* they come together in a way known vaguely and in the abstract, our result is certain."[4]

"As with error, even our one-sidedness, may *somehow* insistence and our disappointment, may *somehow* all subserve a harmony and go to perfect it."[5]

"They (Subject and Object) *somehow* are lost except as elements in a higher identity."[6]

"The Reality, therefore, must be One, not as excluding diversity but as *somehow* including it in such a way as to transform its character."[7]

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[1] *Appearance and Reality*, p. 140.
[2] *Ibid.*
[3] *Ibid*, p. 160
[4] *Ibid.* pp. 160-1.
[5] *Ibid*, p. 201.
[6] *Ibid*, p 220.
[7] *Ibid*, 241.

"But in the Absolute *somehow*, we are convinced, the problem is solved."[1]

"Thus Philosophy stops short of a goal which it takes nevertheless to be *somehow* reached."[2]

"Hence truth is identical with Reality in the sense that, in order to perfect itself, it would have to become Reality. On the other side truth, while it is truth, differs from Reality, and, if it ceased to be different, would cease to be true. But *how* in detail all this is possible, cannot be understood."[3]

These passages are enough to show the fateful consequences of a one-sided theory. Indeed, if the synthetic side of thought is neglected or forgotten, you are left in a maze of Relativism or Agnosticism of which Mr. Bradley [with some propriety at least] is sometimes accused.[4]

Happily, to Prof. Bosanquet ' thought ' is not merely discursive. The movement of thought, he says, is always towards the concrete universal. It is the ' world-builder,' as he happily calls it " It is only in part." he says, " that our thought is discursive; it has also an intuitive aspect, in which it remains, within itself, secure in the great structures of its creation. The ultimate tendency of thought, we have seen, is not to generalise, but to constitute a world. It is true that it presses beyond the given, following the ' what ' beyond the limits of the ' that.' But it is also true that in following the ' what ' it tends always to return to a fuller ' that.' If its impulse is away from the given, it is towards the whole—the world. And as constituting a world it tends to return to the full depth and roundness of experience from which its first step was to depart." [5] Thus in

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[1] *Ibid*, p. 281

[2] *Essays on Truth and Reality*, 1914, Introduction, p. 15.

[3] *Ibid*, pp. 343-4

[4] We should not lose sight of the weighty observations of J. H. Muirhead in *The Platonic Tradition in Anglo-Saxon Philosophy*. The passage, though undoubtedly it is instructive, is too long to be quoted here. I therefore content myself by quoting the concluding paragraph only. I am sure, one will find much if he goes through the whole passage, and especially through pp. 276-278. In the concluding paragraph Prof. Muirhead has rightly shown that " That he [Mr. Bradley] has not lost sight of someting, which was essential to the older doctrine and to a sound idealism of the kind he aimed himself at establishing, cannot, I believe, be affirmed. That there are things new and old still to be drawn from a line of thought which has been so fruitful in the past, can only be doubted by one who has lost faith in the inexhaustible richness of that world of reality of which thought, in spite of its limit, is one of the highest expressions." [p. 304.]

[5] *The Principle of Individuality and Value*, 1912, Lect. II, p. 55.

'thought' he sees the principle of concreteness rather than of abstraction.

Now, whether Prof. Bosanquet has been able to carry out the full implication of his thought up to the desired end is a question that would require a thorough review of Prof. Bosanquet's whole philosophy, which is anything but my pretention here.

The Real, both for Mr. Bradley and Prof. Bosanquet, is 'an individual' and 'a system.' It is one in the sense that it 'embraces every partial diversity in concord;' the differences exist 'harmoniously' in it and beyond it there is nothing. 'There are no independent reals.' The Real is thus free from contradiction and what is contradictory is not real. In respect of principle, therefore, both of them are in perfect agreement.

As regards the 'status' of the finites, there is an important thing to note in both. Mr. Bradley insists with all his zeal and with all the wealth of words that his vocabulary allows that every finite [which is 'appearance,' and at times,' 'mere appearance,' 'illusion,' 'self-contradictory appearance,' 'irrational appearance,' essentially made of inconsistencies,' and so on and so forth] must be 'transformed,' 're-arranged,' 'merged,' 'fused,' 'absorbed,' 'dissolved in a higher unity,' and even 'suppressed,' 'destroyed,' and 'lost,' so as to be as it must be, included in the Real. We are bewildered amid these trains of puzzling terms. Everything is sanctified in order to be included in the Real. The more or less unreal [*i.e.*, contradictory] feature of every finite is stripped off before the professed iuclusion is allowed. We ask in wonder: what remains of the finite? Every finite is different from every other, and is contradistinguished from the rest because of some peculiar character which it possesses. The natural and necessary feature of the finites is what Mr. Bradley most strongly condemns. As soon as they are filtered and sanctified, what becomes of them? They all become one and the same,—yes, which is the same as nothing. Accordingly, if we are to seek and assign status to the finites, we can at best say that they have got only a cosmological individuality and value varying in multifarious degrees, but ontologically they have got no reality [*i.e.*, status] of their own. One to speak in the language of the Vedānta, the finites have got only *vyavahārika sattā*; they have no *pāramārthika sattā*. But the problem stares us in the face again. Mr. Bradley tells us that the Real is harmonious. The Real in which all the varieties as such disappear is like a book, all the different contents of the different pages of which are completely washed out. This consummation verging on blank identity naturally reminds one of Schelling.[1]

Prof. Bosanquet begins with, we must say, a more promising note. Inspired by the teachings of the ' great masters,'—especially of Hegel, he sought, as he himself has said, to carry on the plan of the teachers to its logical end. But Prof. Bosanquet too, we must say, in spite of his professed desire, succeeded only in showing that cosmologically the finites have substantial reality but ontologically they are no more than adjectival, which is, in principle, really ' Mr. Bradley again.'[2]

I am painfully aware of the sketchy character of this discussion. If, however, I have been able to show, even though very poorly, the relative merits and demerits of the two great systems of thought within which British Idealism may rightly be said to have developed its present form, I should be content to think that my effort has been rewarded with all that it really deserves.

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[1] Pringle-Pattison observes : " And Mr. Bradley's statement, that the theoretic object moves towards a consummation in which all distinction and all identity must be suppressed ' is almost verbally identical with Schelling's account of the ultimate goal of the finite Ego " [*Man's place in the Cosmos*, New Ed., 1902, p. 123. Carefully note also pp. 119 and 135.]

Note also how Mr. Bradley vacillates :

Speaking of the Absolute, Mr. Bradley writes : " What we discover rather is a whole in which distinctions can be made but divisions do not exist." [*Appearance and Reality*, Ch. XIV, p. 128.]

And—

" and a distinction grounded on no difference may certainly be called a monster incapable of life except within a one-sided theory." [*Principles of Logic*, p. 664.]

[2] I refrain from showing how a more thorough and profound conception may be met with in the Vedanta philosophy on the question of the ' status ' of the finite.

THE RADIO AND FILM IN ADULT EDUCATION.

Sheikh Iftekhar Rasool

Much of the criticism which has been levelled at education in recent years has alleged that it has lost contact with the changing world in which most of us have to earn our daily bread. This criticism has been made of our schools and universities and it has also been suggested, but less virulently, of our adult education services. The keynote to the problem is in the demands of specialisation. In the first instance our education tries to fit us to earn a living. It teaches us a trade or a profession. It forces us into comparatively narrow limits at any age, and as we move upwards through school and college these limits become more constricting. But more important than this is the fact that we are being educated by specialists who tend to delve deeper and deeper into their own subject and to pay less and less attention to its practical applications. Relationships of one subject to another tend to be obscured. This is a very real fault, but is perhaps the just penalty of specialisation. But the fault does not become apparent so long as every one is working within his own limits and is not asked to make judgments beyond his own sphere. The difficuities arise when the expert is called to make a judgment—even a semi-expert judgment—in another field. This situation arises most apparently in the demands of citizenship. The specialist in higher mathematics, botany, or what you will, reserves to himself the right as a citizen to make a judgment on civic issues. He most certainly will reserve the right to judge the merits of the various candidates in a political election.

These are the kinds of illustrations which every critic of our universities uses periodically. The critic denies the validity of a judgment without expert knowledge. And he is probably right. He alleges that there is something wrong with our educational system when specialisation is carried to the length that allows men of intellect and capacity to be incapable of a sound judgment on matters which may affect even their civic liberties. And again he is probably right; for education to-day does force us to limit ourselves to a narrow field in which we have practical and theoratical efficiency and does place us in the hands of teachers and professors who by the very nature of their work are often precluded from seeing even the educational process, far less the social process, as a whole.

Foreign Universities.

Some foreign universities have tried to come into the life of the people by taking the daily life of the people into the universities. In England recently an investigation took the form of a series of demonstrations of lessons in different subjects, in the arrangement for which every effort was made to produce the normal atmosphere of the classroom. Each class was under the charge of its own teacher, and the teachers were requested in preparing their pupils for the broadcast, in their conduct of the class during the lesson and in the follow-up, if such were necessary, to adhere rigidly to their ordinary school procedure. The lesson was broadcast from an adjoining classroom by the usual broadcaster of the lessons. In addition to the class there was an audience composed of head teachers, principal teachers and assistant teachers, all of whom were themselves making weekly use of the wireless in school.

With the completion of the lesson the class left the room and the audience became a body of critics. The Director of Education, as Chairman, guided and controlled the discussion. The broadcast speaker described how he prepared his talk, the place it occupied in the course, the objective he had in mind, and the reason for the method adopted. The teacher supplied information regarding the ages and attainments of the pupils, their previous experience in listening to broadcast lessons, the nature of any preparation that had previously taken place, the extent to which the lesson had fitted in with the appropriate scheme of work and any further follow up that might suitably be made. He also gave his opinion of the success of the lesson.

In the ensuing discussion every aspect of the lesson came under review and all those problems which have been exercising the minds of teachers using the wireless in school seem to have been considered. The findings regarding them are set forth in the section of the report and show that maximum value will not be derived from a lesson unless it is received into a body of knowledge or skill which the pupils have already acquired, though the nature of the preparation will of necessity vary according to the type of lesson.

Similar attempts have been made in America which have collected and collated evidence and formulated conclusions and suggestions which ought to be exceedingly helpful in stimulating the further development of broadcasting in schools and colleges.

Developments in India.

In the case of the radio, India is only on the thereshould of developments in broadcasting. If it is necessary to evolve a new technique in the presentation of films in India, it is still more necessary to discover a way of using the medium of the radio in such a manner that amusement may not stultify the function of the radio as an educative force.

Broadcast talks have a tendency of becoming too verbose and, in some cases, too involved. If it is the intention of the broadcasting authorities to reach the millions of India, instead of only the elite, the talks will have to be pitched in a different key, more simple and direct.

Recent developments in the neighbourhood of India show that broadcasting may soon take a share in the marshalling of Asiatic thought. All over India, and specially in the south, the growing interest in radio is producing not only a demand for sets from private owners, but a growing use of community receivers and public address systems by small municipalities. Any possesser of a short-wave set is familiar with the propagandist services which increasingly crowd the ether. The influence of wireless as a subtle moulder of thought and opinion need not be stressed.

Fortunately for India, both the film industry and the radio have the advantage of being in a position to profit by the mistakes of other countries, and if film-producers and broadcasting authorities steadfastly keep in view the role of the cinema and the radio as educative forces, they will enable India to avoid the mistakes of film producers and radio organisations in other countries which have so commercialised the film and the radio as to make them vehicles merely of cheap propaganda and cheaper amusement.

JOHN SIMON GUGGENHEIM MEMORIAL FOUNDATION

RAMMANOHAR LOHIA, SECRETARY, FOREIGN DEPARTMENT,
ALL-INDIA CONGRESS COMMITTEE

The following note by the American Fellowship Foundation will, we hope, be of interest to our readers :—

In the sheer dimensions, the Guggenheim Foundation operates on an astonishing scale. It plans to maintain from forty to sixty Fellows each year. The scholarship is normally fixed at $ 2,500 (Rs. 7,000) a year. Besides expenses of administration and publication, the Foundation thus grants annually stipends of over Rs. 4,00,000.

Aside from a limited number of fellowships available to Latin Americans, the Foundation extends its facilities only to the citizens of the United States. Without distinction of race, colour and sex, the " Fellowships are intended for men and women of high intellectual and personal qualifications who have already demonstrated unusual capacity for productive scholarship or unusual creative ability in the fine arts."

The greater number of fellowships are intended for work outside the United States. Citizens of the United States are thus working in various parts of the world and equipping themselves with efficiency and experience in their different tasks. Some of them also succeed in discovering or systematising or creating something good and useful and, otherwise, making knowledge available to larger numbers. In any case, the presence and work of citizens of the United States in various parts of the world promotes international understanding.

There is a refreshing catholicity about the range of the Foundation. There is also no demand on the Fellow, once he is appointed, except that he submits reports of his work to the Foundation. As the charter says, the Fellowships are " tenable under the freest possible conditions, for research in any field of knowledge and for creative work in any of the fine arts, including music."

A random selection from the fellows and the subjects of 1937, will show the free and wide range of the Foundation .—

(1) Playwright, Chicago ; Creative writing in the field of the Drama.

(2) Research Fellow in Chemistry, California Institute of Technology ; Determination of the molecular structures of certain heavy metal carbonyls and a general consideration of the relations between molecular structures and heavy properties,

(3) Sculptor, New York City ; Creative work in sculpture.

(4) Historian, Boston ; The Preparation of a work to be entitled " The Consolidation of British Power in India, 1783-1815."

(5) Assistant Professor of Philosophy, University of California ; The Preparation of an analysis and theory of knowledge, realistic and intellectualistic, systematically describing the constituents of knowledge, its structure, and the grounds and extent of its validity.

(6) Assistant on the Assyrian Dictionary Staff, Oriental Institute, University of Chicago ; Studies in the field of the history of Sumerian culture, to be based on tablets dating from approximately 200 B.C.

(7) Instructor in Chemistry, Puerto Rico ; Chemical Studies of medicinal and poisonous plants of the West Indies.

(8) Poet, Philadelphia ; Creative writing.

The candidate is only required to submit a definite plan of his proposed work. The Committee of Selection takes its decisions on the basis of the candidate's past attainments and the value of his project.

It is not difficult to picture the Guggenheim sculptor roaming about in the Athenian ruins and expressing his creative urges in secure leisure. The idea of a poet or a composer travelling from a philharmonic concert in Berlin to a Montparnasse cafe is no less entertaining. Along side is also the sociologist or the scientist engaged in intellectual and scientific studies. One wishes that India had a similar Foundation.

At Home and Abroad

Lancashire trade with India

It is revealed that the cotton delegation to Mr. Oliver Stanley (President of the Board of Trade) urged that while Lancashire in its efforts to improve mutual trade relations had taken increasing quantities of Indian raw cotton, there had been nothing resembling a *quid pro quo*.

The Indian offers at Simla, the delegation informed Mr. Stanley, had been rejected as "quite inadequate."

Mr. Stanley listened sympathetically and is expected to place the whole position before the Cabinet.

A meeting of the delegation summed up the position as follows: "The position now, put shortly and frankly, is that we live on the hopes that Government negotiators can succeed where our deputation failed. We don't burke the word 'failed.' In face of the attitude of the Indian representatives at Simla they could do no more than return empty-handed."

Egyptian Army

"The Government regards reinforcement of the Army as one of its most sacred duties, and a most efficient means of realizing the independence for which Egypt has struggled," declared the Premier, Mahmoud Pasha.

He added that the New Budget would provide a revenue of a million pounds from new taxes to which would be added 2½ millions from the reserve fund to balance the Budget.

The Government's financial policy envisaged the creation of a state bank and an industrial credit bank. *Pourparlers* were being held as a preliminary to Egyptian-Sovlet trade negotiations.

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Future status of Alexandretta

Decisions which are likely to have a vital bearing on Turkish policy in the Sanjak of Alexandretta are believed to have been made at an extraordinary meeting of the Cabinet aboard Kemal Ataturk's yacht.

The Council, for which the War Minister and the Chief of General Staff were urgently summoned from Ankara, thoroughly examined the latest phases of the Franco-Turkish dispute over the Sanjak of Alexandretta where the negotiations between the Turkish and French military missions, it is reported, have reached a deadlock, as also have the talks in Paris.

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Jews Debarred from Stock Exchange

The Minister of Economics has issued a decree barring all Jews from the stock exchange and official markets.

In order not to disturb business on the stock exchange, Jewish firms will be allowed to do a little business through Aryans for the time being.

King leaves for France

Eighty ships of the Home Fleet steamed from Weymouth Bay into the English Cannel, headed by the battleship "Nelson" with his Majesty the King aboard her. His Majesty left the yacht "Victoria and Albert" for the "Nelson" in the new high speed royal barge escorted by two power boats. He was accompanied by the Duke of Kent as his personal aide-de-camp.

Humanising Warfare

Mr. Cordell Hull is understood to be developing a programme to humanise warfare particularly with regard to stopping bombing of civilians, according to circles in close contact with the State department. He is stated to be devoting much time to the subject. No details are available, Mr. Hull has not yet entered into discussions with other nations.

Chinese general executed

General Lunchohun, Commander of the Crack 88th Division, was executed on June 17, for failure to obey orders in defence of the Lunghat Railway town, Langfeng, states an announcement issued by Marshal Chaing-Kai-Shek's headquarters. The communique adds that although the General subsequently led his division to recapture Langfeng, military discipline does not permit of disobedience and therefore he had to die.

Japan's warning to Powers

It is understood that official notes warning the Powers that fighting in China is likely to spread to a huge new area embracing almost the entire Eastern half of the country, have been sent to Foreign Diplomatic Representatives at Tokio by General Ugaki.

Foreigners living in the area running from the Yellow-River in the North almost to the French Indo-Chinese border in the South are asked to take special precautions to ensure their safety or if possible, withdraw entirely.

Turko-French talks

The Turko-French negotiations, at present being held at Antioch between the respective General Staffs for a settlement of the differences between the two countries over the autonomous Sanjak of Alexandretta, are continuing in a very cordial atmosphere.

It is understood that General Gunduz, leader of the Turkish mission, and General Huntzinger, Commander-in-Chief of the French troops in Syria, have arrived at an agreement over the essentials of the problems to be considered.

American Fleet Manoeuvres

The Navy Department is preparing extensive fleet manœuvres on the Atlantic early this summer, states the *New York Times*, Washington correspondent, who understands that the operations will extend to a point midway between Europe and the United States, and as far south as the equatorial line off Brazil.

It is believed that manœuvres on this scale will reassure South American countries, who may be under the pressure of European propaganda, while American naval strength capabilities in time of war will be demonstrated under the noses of European dictators.

Official sources deny knowledge of such plans but, it is pointed out that such denial might be based on the fact that the plans have not yet been finally sanctioned. It is estimated that the operations will involve 55,000 men and 155 warships.

Neutral commission for Spain

Progress is being made with the proposal lunched by the British Government for a small neutral international commission consisting of competent officers to investigate any cases that might occur in Spain of bombing of non-military objectives. The proposal is that the Commission should have its headquarters in France near the Spanish frontier and should proceed when requested to do so by either side in Spain to prompt investigation of any bombing incident.

The British, Swedish and Norwegian Governments are prepared each to nominate an officer to participate in the commission, but the United States Government, which was invited to take a similar action, is understood to have sent an interim reply suggesting that the proposal should not be delayed pending the receipt from them of a definite answer. The invitation was confined to some of the countries against whom no charge of partiality of Spainsh conflict has been brought. A statement is expected on the present stage of the proposal in the House of Commons on Monday.

Marshal Graziani

It is understood, says the Rome correspondent of the *Times*, that Marshal Graziani, former Viceroy of Abyssinia, was recently sent to Spain to review the prospects of the campaign.

The Marshal is believed to have submitted his report.

Barcelona Bombed

The British steamer *Thorpebay* was damaged by a bomb during a rebel air raid on Barcelona according to a Republican *communique*.

The *communique* adds that there is intense insurgent pressure on all sectors of the Levant front but that the Republicants are standing firm.

Italian Battleships at Malta

A thunder of Salutes boomed as two Italian battleships and four destroyers arrived here on a four-day visit. This is the first visit of Italian warships to Malta in twelve years.

News and Views

[A monthly record of News and Views relating to Cultural and Academic Institutions, Events and Movements in India and Abroad.]

Viswa Bharati

The Calcutta University Examination results of the College and the School departments of Viswa Bharati have been satisfactory. There have been cent. per cent. passes in the B.A. and the Matriculation Examinations. All the candidates for the Matriculation have been placed in the First Division. The Intermediate Examination results are a little above the University percentage.

The construction of the College Hostel is nearing completion. The Kala-Bhaban hostels built with the generous donations of Messrs. Birla Brothers have just been completed. A new annexe to the Kala-Bhaban Museum to house the Haveli Collections is under construction.

Burma Scholarships to Study Journalism

The Government of Burma are offering a scholarship for the study of journalism and publicity work in the United Kingdom, and another for polytechnic work, either in Japan or in the United Kingdom.

The candidate selected for the former scholarship will be admitted to King's College, University of London.

It is proposed that the candidate selected for the other scholarship will undergo a course of training in two of the following three subjects: wood work, light metal work, leather work.

Madras University

The Annual Convocation of the Madras University will be held at the Banqueting Hall of Government House on August 5 and 6. Sir Mirza Ismail, Dewan of Mysore State, will deliver the Convocation Address.

Dacca University

The Annual Convocation of the University of Dacca will be held on the 20th July next and that the Rt. Hon'ble Sir Akbar Hydari, Kt., P.C., President of His Exalted Highness the Nizam's Executive Council, has agreed to deliver the Convocation Address.

Punjab University

The name of Sir Shafaat Ahmed Khan is being freely mentioned in Punjab Assembly circles in connection with the Vice-Chancellorship of the Punjab University.

Annamalai University

His Excellency the Chancellor of the Annamalai University has approved of the nomination of the Rt. Hon'ble V. S. Srinivasa Sastri as the Vice-chancellor of the Annamali University for a further period of three years.

Paid Vice-Chancellor in Lahore

" His Excellency the Chancellor of the Punjab University is convinced that in the existing conditions no suitable official and no Minister can find the time necessary for the post of Vice-Chancellor.

" Nor can His Excellency think of any non-official with suitable qualifications who would be likely to devote his whole time to the appointment in an honorary capacity.

In the circumstances, His Excellency the Chancellor has decided that the interests of the University will be best served by throwing the post open to public competition in the hope that by this means suitable candidates will be attracted."

These observations are contained in a *communiqué* issued by the Director of Public Information, Punjab, on a resolution recently passed by the Senate of the Punjab University recording the opinion " that the appointment of a paid Vice-Chancellor is neither necessary nor desirable."

The *communiqué* adds that His Excellency the Chancellor has come to the conclusion that the case for a wholetime paid Vice-Chancellor is overwhelming.

Eminent Archaeologist to Visit India

A Press " communique " issued by the Government of India, Department of Education, Health and Lands, notifies :—

The extensive excavations carried out by the Archaeological Survey of India at Mohenjodaro, Harappa and other places have revealed the existence in these regions of a wide-spread ancient civilization similar in many respects to the Sumerian civilization of the Near East with which it had established contacts. In order to provide for fruitful co-operation in this particular field of exploration between archaeologists in India and archaeologists working in the Near East, it appeared desirable to the Government of India that the Archaeological Survey of India should have the benefit of the services of some eminent archaeologist who had worked on Sumerian exploration in Iraq and other countries of the Near East. They have accordingly invited Sir Leonard Wolley to spend next winter in India.

Sir Leonard who has accepted the invitation will arrive in India by the end of October and stay in the country till the middle of January. During this period he will visit Mohenjodaro and Harappa, Chanhudaro and Amri, Taxila and Sarnath, Nalanda and Paharpur and other centres of archaeological activity in Northern and Southern India.

This will enable officers of the Archaelogical Survey of India to exchange views with him as regards the technique of exploration. Advantage will also be taken of Sir Leonard's visit to utilise his vast experience of exploration for the purpose of suggesting sites which promise the best results from intensive exploration. In a country of the size and archaeological wealth of India, selective exploration is essential for deriving the maximum benefit from the limited funds that are likely to be available for expenditure on this kind of activity.

Sir Leonard Woolley is one of the most eminent living British Archaeologists and his qualifications for the work before him are well known to the world in general. His achievements in the Near East culminating in his notable work at Ur have focussed upon him the attention of archaeologists throughout the world. He has recently been engaged on an exploratory survey in North West Syria with a view to obtaining links between the Mesopotamian and Cretan cultures and will continue this work after his visit to India.

Everest Expedition

Explaining the reason for the scantiness of news from the Everest Expedition, Prof. Balfour, acting President of the Royal Geographical Society, stated :—" Cut off from the doubtful benefits of reports by wireless, we have remained in a pleasant state of ignorance and expectancy. On principle, the weather is always different from what one might expect ; but we have remained in the cenfident hope that a sufficient period of fine weather will have given them the opportunity of success at last."

Dealing with the unofficial reports that the Expedition has been abandoned, he said :—" Recent rumours may be disregarded and we are content to await official information from the leader of the expedition."

The new President of the Society is Field-Marshal Sir Philip Chetwode.

Miscellany

WINTER RELIEF IN GERMANY*

The total assistance rendered by the Winter Help was

1933-34	350,000,356 marks
1934-35	360,493,430 marks
1935-36	371,943,908 marks
1936-37	408,323,140 marks

The following statistics and figures are quoted from the General Report 1936-37.

Stated in terms of money, the assistance which the Winter Help rendered to those in need during the winter of 1936-37 has been valued as follows:

Foodstuffs, groceries, etc.	124,080,304 marks
Domestic Fuel	62,937,592 marks
Clothing	78,965,265 marks
Objects for Household Use	9,579,671 marks
Coupons and various gifts	38,630.041 marks
Sundry Expenditures	7,650,106 marks

In order to dispense as far as possible with the necessity of carrying out collections during the rest of the year, the Winter Help gave a subsidy of 16,500,000 marks in 1936-37 to the German Red Cross and the other welfare organizations. Over and above this subsidy 3,000,000 marks were given from the Winter Help funds to the National Socialist People's Welfare Organisation to be used in the treatment of patients suffering from tuberculosis.

Among the gifts in kind which were made by the Winter Help during 1936-37 were the following:

Potatoes	10,956,038 cwts.
Coal, coke and peat	42,543,420 cwts.
Sundry foodstuffs	2,512,448 cwts.
Clothing, shoes, household linen, beds, beddings, etc.	13,647,495 pieces or pairs
Free meals, school and Winter Help meals	32,980,559
Tickets for theatres, concerts and cinemas which were placed at the disposal of the Winter Help gratis	3,734,752
Gifts of various objects, such as books, musical instruments, toys, etc.	3,212,462 pieces

B. K. Sarkar: "Social Service in German Winter Relief" (*Prabuddha Bharata*, Calcutta), October, 1936.

The German national railways, the private railways and the light railways forwarded 53,132,128 cwts. of goods for the Winter Help during 1936-37. This involved 3,542 freight trains of 50 wagons each. Through the free transport of these goods, the German national railways, the private railways and light railways contributed the value of a sum of money amounting to 17,527,980 marks.

The decrease in unemployment has continued to show itself in the decreased number of people who had to be assisted by the Winter Help. Thus, for instance, in 1933-34 253 persons out of every 1,000 inhabitants had to be helped. In 1934-35 this number was reduced to 211 and in 1935-36 to 1934. During 1936-37, only 161 people in every thousand of the inhabitants had to be helped.

The number of assistants engaged in the Winter Help for 1936-37 to whom salaries and compensation were paid amounted to 0·6% of the average number of helpers, that is to say, 0·6% out of 1,349,008.

The working expenses of the Winter Help for 1936-37 were very small. They amounted to 1·8% of the total assistance rendered.

The Day of National Solidarity brought in 1,577,465 marks more in 1936 than in the previous year. This increase in the social plebiscite, as the Day of National Solidarity is called, amounted to 38·6%.

In comparison with 1935-36 the one-dish Sunday contributions showed a gain of 1,769,867 marks.

The street collections throughout the Reich were an enormous success in 1936-37. These brought in 30,531,925 marks, which was an increase of 12,122,610 marks or 65·7% on the previous year.

118,662 178, Winter Help badges were sold in the streets which was an increase of 47,352,819 over the previous year. As in the former years, the production cost of these badges was paid out in the distressed areas and helped to give auxiliary work there.

The popular Christmas festivities inaugurated by the Winter Help were carried out also in 1936-37. Three million children belonging to very poor families were entertained at these Christmas festivities, which numbered 23,000 in all.

Hitherto the resources of the Winter Help were applied exclusively to relieving the appalling distress which the National Socialist regime found on coming into power. The steady improvement in economic conditions has made it possible for the new Winter Help to devote attention to new spheres.

In 1936-37, 59,597,469 marks were spent for the "Mother and Child" section and the National Mothers' Welfare. The work done by the "Mother and Child" section has increased considerably. At the end of 1936 the number of relief and advisory centres was 26,279, an increase of 37·7% over the previous year. These 26,279 relief and advisory centres dealt with 3,410,848 persons. In 1933, 185,845 expectant mothers and mothers during confinement were cared for, as well as 99,168 infants. From May, 1934, until the end of 1936, 175,892 mothers were cared for during recuperative periods. The number of days in all came to 4,657,316. Of this number 69,876 mothers were cared for during recuperative vacations in the year 1936 alone.

In the sphere of kindergarten work an average of 176,803 free meals were given each month to the children.

In order to relieve mothers with large families and housewives who had become ill, 80,817 cases were dealt with either by sending special auxiliary household helpers or doing substitute work for mothers at their ordinary places of employment.

The section which deals with recuperative vacations for the youth treated 417,072 to a vacation during 1936.

BENOY KUMAR SARKAR.

ECONOMIC AUTARCHY IN ITALY [1]

Fascist Italy is to-day *lo stato corporativo*, the corporative state. Collaboration between the representatives of the technical industries and the members of the various categories of employers and employed has been established under the guidance of the corporations.

The essential characteristic of Italian economy at the present moment is the realization of the policy tending towards autarchy, *i.e.*, national self-sufficiency. This has got a fillip during the Abyssinian War.

In 1935 the basic structure of Italian economy underwent the severe test of "sanctions" or economic boycott by certain Powers. Italy emerged victorious in spite of the fact that supplies of raw material fell off by 44% while there was a 30% decline in the usual imports of semi-manufactured products. The forward march which commenced immediately after this signal victory assumed the character of a readjustment until 1937. The reserve stock of raw materials, which had been seriously depleted during the months of the economic siege and the victorious Ethiopian campaign, had now to be reconstituted. Imperial Italy entered upon a period of progressive and uninterrupted economic consolidation. There were three different aspects of this process: (1) the completion of the progress which had already been made in the agricultural field in order to meet national food requirements, (2) the increase of industrial production, utilizing national raw materials to the full extent permitted by modern scientific progress, (3) the elimination of the "passive" items in the national trade balance by the readjustment of the difference between imports and exports.

The various sectors of Italian economy were gradually put on a sound basis and this work is still going on. In 1937 the index figures showed no signs of depression, even after the tremendous effort made to withstand the sanctions. The corporative system appears thus to have brought about concrete results, since it is possible under this organization to effect a systematic control of the rhythm of production in the various branches of industry, on a basis of the capital available and the capacity of absorption of the consumers' market. There is therefore no hiatus between State intervention in economic life and the initiative of the individual producer, the majority of whom are grouped in national *consortia* according to categories. The balance between the various sectors of economic life should appear thus to be judiciously maintained.

The solid foundation of Italian economy is to be found chiefly in the supply of basic food products. [2] During the five-year period, 1918-22, the average annual production of wheat was 46 million quintals; for the period 1923-27, it was 57 million, rising to 66 million in the five years from

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[1] G. Mortara: *Prospettive Economiche* (Milan 1937), p. XIV.

[2] A. Marescalchi: *L'Agricoltura Italiana e l'Autarchia* (Turin, 1938).

1928-32; and to 72 million during the period from 1933-37. These are regular and striking increases, bringing last year's harvest up to 80 million quintals, or more than the national requirements. The Italian Government doubted whether these figures would be maintained during 1938. Weather fluctuations from one season to another constitute a well-known factor in agricultural production, especially where the soil is not excessively fertile and where long wet periods follow suddenly upon long periods of drought. For this reason, when an abundant crop was harvested in Italy in 1937, a law was immediately enacted compelling the mills to mix other cereals with the wheat up to a certain percentage. Thus a reserve stock of wheat will be established beginning with the current year, ensuring a constant average supply of grain for the market and avoiding the necessity of importing wheat from abroad in the years when a poor crop has been harvested. (1 quintal =100 ℔).

The fact that this increase in production is not the result of an extension of the area to wheat is of special importance in Italian economy. It is due to an increase in yield per hectare (ha=2½ acres): indeed, in the five-year period mentioned above, the yield improved as follows: from 10·2 to 12 quintals per hectare; then from 13·6 to 14·3 quintals. The increase in grain production was obtained as a result of a judicious and wide-spread use of fertilizer, produced industrially in Italy by a process of chemical synthesis, utilizing atmospheric azote and hydro-electric energy. It did not therefore occupy land required for other crops. In fact, the popularity of artificial meadows and grass land has developed in Italy simultaneously with the increase of the wheat crop, making it possible to increase the number of cattle. This is another element of strength in the national rural economy.

These are signs of Italian agricultural progress.[1] An increase in the rhythm of work is also evident in the industrial field. Adopting as a basis the year 1928, universally considered as a prosperous year and also because it was prior to the world economic crisis, we find that the statistics concerning Italian industrial production touched their lowest point in 1932 with the index figure 73. Since then there has been a gradual upward trend. During the whole of 1937, with the exception of the summer months when certain seasonal industries show a decline, the index was over 110, in September it reached 117·9 aud 115·2 in November. Before the end of 1937 Italian industrial production touched a higher level than during the most favourable phase of the prosperous period prior to the world crisis of 1930. This intensity of production is observed especially in the fundamental industries upon which the later development of the manufacturing industries depends. Indeed, the mining, mechanical products and chemical industries are particularly active, as well as those supplying electric power, heat and light.

In 1934 the increase which took place in industrial production rapidly lessened the dependence of Italy upon foreign markets.[2] A 200% increase in the output of coal and a 15% increase in that of lignite are clear signs of this new activity, accompanied by a 100% rise in the output of iron ore (which has reached one million tons), while aluminium production has increased tenfold. During three years the production of synthetic dyestuffs has almost doubled and the chemical industry connected therewith is now adequately equipped. The rayon output increased from 51 million kilograms in 1934 to 130 million in 1937, so that Italy is now the most important producer of synthetic fibres in Europe and the foremost exporter in the world.

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[1] *Les Progrès de l'Agriculture italienne en régime facciste* (Rome, 1934).

[2] For industrial production see the monthly *Rassegna Economica* (Bank of Naples).

The tremendous development which has taken place in the field of mechanical production, now supplying almost all the various types of mechanical products necessary for use within the country, is another sign of the radical technical transformation throughout the entire industrial field in Italy. One of the outstanding characteristics of this transformation is the substitution of imported by home-grown fibres. Moreover, the new types of manufactures have been very well received on foreign markets. The Italian textile industry excels in the manufacture of union yarns, consisting of a mixture of cotton with the new fibres (hemp-staple fibre, and rayon staple fibre, which is one of the marvels of chemistry in the textile field). These are not substitutes in the ordinary sense of the term, they are new fabrics, some of whose characteristics are different and other better than those of the old, natural materials. They are therefore accepted and appreciated on the textile export market with increasing favour, evidenced by the considerable sums in foreign exchange which find their way to the Italian balance of payments.

This technical transformation led to an intense activity. Such activity is a sign of economic solidity, the more so if accompanied by a very satisfactory situation on the labour market. At the same time the capital market skilfully regulated by the State, with a view to eliminating the possibility of speculation and to giving confidence to savings placed in profitable investments is in a position to face the immense work actual in progress.

The trade situation with foreign countries reflects these conditions. It has been said that the policy of "autarchy" or self-sufficiency destroys international trade. The scarecrow of trade isolation has also been suggested in this connection. It is a fact, however, that in Italy so extensive an increase in productive work, developing in the branches of production, destined for home consumption, as well as in the other branches (production of synthetic textile fibres, cultivation of choice vegetables and fruits, and other similar agrarian and industrial activities), producing for export purposes, does not and cannot lead to the destruction of trade. Recently the Ministry of Exchange and Valuta, whose duty it is to control a very important sector of the self-sufficiency programme, has observed that "the progressive improvement in the general living conditions of the people, which is one of the principal aims of the Fascist regime, and the battle for self-sufficiency, tending to create new outlets for national activity, increases the necessity for consumers' goods and equipment which still have to be imported from abroad."

There is therefore no drying up of trade relations between Italy and foreign countries, as a reasult of the self-sufficiency policy.[1] This policy, in its relation to Italian foreign trade, merely tends to effect the elimination of those items which leads to an excessive trade deficit, so that they do not have an injurious effect on the balance of accounts. In short, the policy is based on the open and simple object of attaining the necessary equilibrium between the "active" and the "passive" trade balance, and isolation from the world trade market is assuredly not one of its objectives.

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* *Cf.* B. K. Sarkar : "Economic Autarchy as embodied in the German Four-year Plan *Calcutta Review*, February, 1938.

Taking all trade trends in a mass, it is found that from 1929 up to the present day, the amount of world imports and exports has been reduced by one half, giving rise to the crisis in world economy. On the other hand, at the end of 1937, a study of the indices of goods imported and exported to and from Italy (100%the index for 1929), gives the following figures: imports: 67·36; exports: 80·34. Trade therefore continues to be brisk, even when a self-sufficiency policy is being practised; and it is certainly much higher than the average world level. Rather, it has been stated that in 1937 the development of imports was excessive, giving rise to a serious adverse trade balance. The causes of this situation were the exceptionally poor harvest of 1936, due to a bad season and the necessity for replenishing stocks of coal, mineral oil, metals, cotton, wool, cellulose and oil seeds which had been brought to a low ebb during the period of the economic "sanctions." Hence the excessive volume of imports.

This heavy trade deficit in 1937 is likely to oblige the Fascist Government to exercise increasingly severe control over imports but a very wide margin will still remain for maintaining the activity of the major trends on a basis of reciprocal and legitimate parity. With Jugoslavia, for instance, in 1937 when the after-effects of sanctions on exports and imports had ceased trade relations were renewed with great intensity, so much so that the balance in favour of Jugoslavia rose to the proportions registered in 1933. Even if some monopolist interests in the countries which supply raw materials should be affected by the self-sufficiency policy of Fascism, there is no doubt that it has consolidated Italian economy.*

BENOY KUMAR SARKAR

DECLINE IN AMERICAN CONSUMER INCOME

Near stability in the Federal Reserve Board index of industrial production in February and probably in March, as suggested by other indices of business activity, is in sharp contrast to the drastic slump from August, 1937 to January, 1938, which carried the Federal Reserve Board index down from 117 to 80 per cent. of the 1923-25 average. The carry-over effect of this earlier decline in productive activity resulted in a sizeable contraction in the money income of consumers in February and very probably in March, says the *Agricultural Situation* (Washington, D.C., April, 1938).

There is as yet no evidence suggesting an immediate halt to the downward trend in national income, which is a broad measure of domestic demand for industrial and agricultural products.

The effects of this decline in dollar income, on the volume of goods which consumers can buy, is offset only in part by receding retail food prices and other living costs.

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* Resumè of a lecture at *Bangiya Dante Sabha* (Bengali Dante Society).

Measures of Domestic Demand

(1924-29 = 100)

	February				Per cent. change		
	1929	1933	1937	1938	1937-38	1933 38	1929 38
National Income	105·4	58·6	93·4	86·3	−8	+47	−18
Non-agricultural Income :							
Total	105·7	61·5	93·9	88·0	−6	+43	−17
Per Capita	101·2	57·0	83·8	77·9	−7	+37	−23
Factory Pay rolls :							
Total	106·4	39·9	93·2	71·5	−23	+79	−33
Per employed wage earner	102 6	62·1	93 4	85·9	−8	+38	−16
Industrial Production :							
Total	110·5	59·0	108·6	74·0	−32	+25	−33
Factories processing Farm products	106·0	88·2	112·9	87·1	−23	−1	−18
Other factory production	112·4	43·5	105·6	53·2	−40	+45	−44
Constructive activity :							
Contracts awarded total	97·5	15·7	51·2	39·7	−22	+153	−59
Contracts awarded residential :	84·2	7·2	42·1	26·9	−36	+274	−68
Employment in production of building materials	95·9	34·8	64·6	52·0	−20	+49	−46
Cost of living Food	98·5	57·9	81·4	75·5	−7	+30	−23
All other items	98·5	81·7	83·4	85·9	+3	+5	−13
Purchasing power of non-agricultural income per capita :							
For Food	102·7	98·4	102·9	103·2	+½	+5	+½
For "All other items"	102·7	69·8	100·5	90·7	−10	+30	−12

Benoy Kumar Sarkar

FACTORY LABOR IN JAPAN

The year 1937 was most eventful from the standpoint of the labor situation, says the *Oriental Economist* (Tokyo). The sharp upturn in commodity prices between the end of 1936 and well into April of 1937 expanded the earnings of the entrepreneur and raised living costs, thus furnishing the grounds for widespread labour disputes. This labor unrest, however, was checked by the exigencies of the Sino-Japanese hostilities and later the number of such controversies began to decline. In fact, the majority of labor organizations have voluntarily expressed the stand that as long as the China conflict lasts they will cease to engage in such disputes. The amplification program of industrial productivity and the call to the colors of an increasingly large number of men of military age served to aggravate the labor shortage, which began making itself felt as early as last spring. At the same time, the hours of labor for those already in employment have had to be extended, of course at a higher rate of pay, as a matter of urgent necessity.

During the first six months of 1937 there were 1,455 labor controversies, or an increase of 65%, and the number of workers involved therein was 181, 531, or a fourfold increase. These figures were the highest on record in the labor annals in this country, exceeding the previous highs of 1,079 disputes with 84,344 workers involved, which were recorded for the first half of 1931.

The demands which labor made in these disputes were for better pay, shorter hours, freedom to form unions or recognition of unions, and other claims of a more constructive character from the standpoint of the workers. Indeed, as classified by the nature of demands, more than 58% of the disputes belonged to the above categories, clearly showing the aggressive attitude of the workers. Since the outbreak of the China hostilities, however, the tendency has been the reverse. During the second half of 1937 there were 651 disputes in which 30,080 workers were involved, or 488 fewer disputes and of 19,086 fewer workers involved. This unmistakably reflected a change in the attitude of labor owing to the hostilities. In fact, the Japan Federation of Labor at its national convention on October 17 and 18, adopted a resolution outlining its guiding policy as non-dispute and industrial co-operation. Later the Social Mass Party followed suit.

On the other hand, the continued business revival which centered on brisk activity in the arms and ammunition field, created an acute and rapidly expanding labor demand. The Bank of Japan index of labor employment in privately operated factories was 108·5 at the end of December 1936, moved up to 117·6 at the end of June, 1937, and again rose sharply to 123·2 at the end of December. The result was that an army of unskilled workers received employment and the hours of those already employed were extended. Consequently, while the average per capita wage rate has failed to show a marked rise, actual wages have risen appreciably. The Bank of Japan index of wage rates was 83·3 last December end, an advance of 3% over 80·9 a year before. Until September actual wages were at a standstill, but thereafter they moved sharply upward so that from 96·1 in September they rose by 6% to 102·9 in December. The increased real earnings have of course contributed much towards improving the the workers' living conditions, but the fact must be recognized that the increase has been brought about partly by the extension of working hours.

The acute labor shortage that was responsible for this situation can well be imagined. To remedy the difficulty of obtaining machinists, for instance, the Commerce and Industry Department last year end established a training school, and at the same time many Government-operated and private factories have been subsidized by the Government for training skilled workers at the rate of 2,700 men a year. Nevertheless, the labor shortage still remains an acute problem of Japanese industries.

BENOY KUMAR SARKAR

Reviews and Notices of Books

They Found God. By M. L. Christleib. Allen and Unwin, *5s.*

This book consists of sketches of the lives of eight mediæval Christian saints whose stories are comparativey unknown to English readers. Though to a modern reader they may seem curiously remote, Miss Christleib believes that their example may inspire us as it did their contemporaries. There are some things which may make more appeal to Indian readers than to the modern westerner—such as the story of Nicholas von der Flue, a Swiss of the fifteenth century who left his home and became hermit, and took no food whatever for 19½ years. But there is a more modern appeal in saints who combined deep mysticism with an active life of practical service. Such were Maria Guyard, a pioneer Missionary of Canada who as a young woman helped to manage her brother's large business, and said " when writing I had to double my attention so as not to forget God and at the same time attend to what had to be written. The moment of dipping the pen in the ink was precious, for it gave an interval for turning to God with the whole attention."

Miss Christleib tells her stories charmingly, though sometimes she is tempted to comment too much instead of letting the narratives speak for themselves.

Rev. C. S. Milford

Brahma-Sutras, with text, word-for-word translation, English rendering, Comments and Index, by Swami Vireswarananda, published by the Advaita Ashrarm, , Mayavati, Almora, Himalayas.

The work under review gives the average student of Vędānta, whose knowledge of the Sanskrit language and the intricacies of philosophical terminology does not go deep enough, an opportunity to cultivate first hand acquintance with Bādarāyaṇa's Sūtra and its contents. The author has done his level best to make the philosophical and textual discussion intelligible to the European and Indian students of general philosophy and the lack of intimate knowledge of Sanskrit will not baffle their attempts. The author has added luminous explanations of the problems in the shape of a running commentary following the interpretations of Śaṅkara's school of Vedānta. The neophytes, who may not screw up courage to peruse the bulky volumes that have been written on the Brahmasūtras, will find that a study of this handy commentary in English will be a useful preparation for the more ambitious task. The tangled controversies with the Mīmāṃsakas, who would not accord their sanction to the Upaniṣadic revelations as an authoritative part of the Vedic lore and would relegate them to a position of subordination to the ritualistic injunctions, have proved a stumbling-block to many an earnest student. The present work will go a long way to make these technical difficulties lose much of their puzzlesomeness and an earnest student will find himself encouraged in the course of his study of this highly technical work by feeling his way through the same helped by the light of the commentary. I do not wish to go into details but I have convinced myself that the interpretations of the author are strictly faithful to the original texts.

I must add one word with reference to the learned and extensive introduction the author has prefixed to the main body of the text. In this introduction the author has traced the probable history of Vedāntic speculations and he has made it clear that the mighty river of Vedānta had its source in the very Saṃhitās themselves, although we find it in full spate in the Upaniṣads. The author has endeavoured to establish the thesis that the Brahma Sūtra of Bādarāyaṇa in its nucleus existed even before the Buddha and Pārśvanatha and the author of the Gītā. The cross references found in the Gītā and the Brahmasūtra are sought to be explained on the hypothesis of a subsequent revision by the author of the Gītā, the celebrated Veda-Vyāsa, if the latter be not regarded as identical with Bādarāyaṇa. These chronological explanations may not find universal acceptance, but it must be admitted in fairness to the author that he has made out a strong case and has not hesitated to challenge the current theories. The most learned and illuminating part of the introduction is devoted to an analysis of the contents of the Brahmasūtra itself with a view to discovery of its true teaching. He has compared the interpretations of different commentators and has shown that Śaṅkara's interpretation alone is the most logical and rational. The author has shown reasons for his differences with Thibaut and his conclusions are based upon an objective study of the Sūtra itself. The observations on such fundamental problems of Vedānta as the causality of Brahman, Jīva's real nature, the character of Brahman as a personal or impersonal existence are really illuminating. His discourse on the doctrine of Māyā is an original contribution and we think it has exposed the hollowness of the contention that Māyāvāda is a new-fangled creation of Śaṅkara and has no foundation in the Upaniṣads.

The author has written a useful book, which combines scholarship with lucidity. We trust that the work will have wide circulation among the cultured community, who want to make a first-hand study of the source-book of Vedānta without going through the grind, which an expert has to undergo.

S. MOOKERJEE

Theosophy: Its Meaning and Value, by Annie Besant.

This pamphlet contains a lecture delivered by Mrs. Besant in the Town Hall, Cheltenham, years ago. She in her characteristic style deals with the theme: What is Theosophy? She first discusses the origin of the word, 'Theosophy,' and indicates its etymology, and then fixes on "divine wisdom' or "the knowledge of God," and, for the mat er of that, of the invisible worlds, as its import. In a sense, Theosophy has nothing peculiar or distinctive about it inasmuch as almost all the developed religions, ancient or modern, represent divine wisdom which can be best expressed by the term mysticism. Mrs. Besant admits all this, nay, she herself takes pains to show that such is exactly the case by an analysis of the basis of Buddhism, Christianity, and Hinduism.

There is nevertheless a feature of Theosophy which is peculiarly its own. It is admittedly a body of teachings bearing upon spiritual life and practice, which relates to the subtle invisible worlds that extend beyond the physical, to the heirarchy of spiritual intelligences, re-incarnation, etc. Those whose vision is obstructed by the wall of physical existence will, of course, find it difficult to believe what she says. But to those who feel that there is a beyond, and yearn to attain to the truth of things will doubtless find in this pamphlet a source of light and inspiration.

A. C. DAS

The Work of Theosophy in the World, by Annie Besant.

This is a lecture delivered by Mrs. Besant at Queen's Hall, London, in the year 1905. It can well be considered a sequel to the pamphlet reviewed above, in so far as the content is concerned. Here she shows how Theosophy as a body of teachings as to the invisible worlds, subtle layers of our being and vehicles of supra-physical knowledge can be applied with advantage to human life in its different aspects. She argues that Theosophy which is not based on idle speculation, but on Yogic experiences that stand verified and are further verifiable, is essentially a practical approach to the truth of the universe and also an attempt to re-orient human culture in the light of that. This booklet will, I am sure, by its wealth of ideas, give light and guidance to those who are working hard for unity of the world, which was never more urgently needed than at present.

A. C. DAS

Discipleship and Some Karmic Problems, by Annie Besant.

This is a reprint of two articles which were published in *The Theosophical Review*. Here Mrs. Besant deals with a subject which will not interest general readers, but will prove instructive to those who are probationers in spiritual life. She details some facts about discipleship and discusses the relation that subsists between a master and his disciple, relationship which has something esoteric about it.

She next takes up for consideration some points connected with the doctrine of Karma. She presents in a very lucid style the psychological situation out of which our action takes its rise, and shows how the question of Karma and all that arises from the operation of the principle of causality which is not confined merely to the physical things, but extends also into the psychologico-moral spheres, and also how we are architects of our own fate. Every young man and woman of this country should make it a point of reading the pamphlet, especially the last section of it ; it can provide him and her with much of an outlook of life, which will stand them in good stead in the struggle for existence and enable them to keep off such confusion of thought as is implied by fatalism in the perverted sense of the term.

A. C. DAS

Ourselves

[I. Bankim Centenary Celebration.—II. Birth Anniversary of the Late Sir Asutosh Mookerjee.—III. Report of the Committee on Agricultural Education. IV. Government and Affiliation of Jatiya Ayurvijnan Vidyalaya.—V. Proposal for establishing a New U.T.C. Battalion.—VI. A Degree Course in Metallurgy.—VII. Gift of Books to the University.—VIII. Affiliation to Colleges in New Subjects.—IX. Accommodation for Students of Educationally Backward Classes.—X. Professor SunitiKumar Chatterjee.—XI. Institute of Geography, Paris.—XII. International Society for Prevention of Cancer.—XIII. A New Fellow of the University.—XIV. A New D.Sc.—XV. Mr. Biswanath Banerjee.—XVI. Government Grant and Reorganisation —XVII. Franklin Institute, Pennsylvania.—XVIII. Dr. Upendranath Ghosal.—XIX. Syllabus of Civil Service Examination.—XX. University Appointment and Information Board.—XXI. Nominees for Election to the Executive Committee, Universities Bureau of the British Empire.—XXII. Our Representatives on the Council of the Imperial Library —XXIII. Results of the Matriculation Examination, 1938 —XIV. Results of the I.A. and I.Sc. Examinations, 1938.—XXV. Results of the B.A. and B.Sc. Examinations, 1938.]

I. Bankim Centenary Celebration

Under the auspices of the Bangiya Sahitya Parishat, the inaugural meeting of the Bankim Centenary Celebration was held at the Senate Hall, Calcutta, on Saturday the 25th June last. Mr. S. P. Mookerjee, M.A., B.L., Barrister-at-Law, M.L.A., our Vice-Chancellor, opened the proceedings and Mr. Hirendra Nath Dutt presided.

Before proceeding to the business of the meeting, both Mr. Mookerjee and Mr. Dutt placed wreaths upon a portrait of Bankim Chandra Chatterjee which stood on the dais. All sections of the public were present.

The proceedings commenced with the singing of the 'Bande Mataram.' The *Mañgalacharan* ceremony was performed by MM. Pandit Phani Bhushan Tarkavagish. Messages were read from Dr. Rabindra Nath Tagore, Sj. Subhas Chandra Bose, Dr. Amarnath Jha, Vice-Chancellor, Allahabad University, Mr. W. C. Wordsworth, and Mr. Sarat Chandra Bose and from the Karnatak Sahitya Parishat and Gauhati Sahitya Parishat.

The Vice-Chancellor's Speech

Mr. S. P. Mookerjee in his opening speech dwelt on the unparalleled devotion of Bankim Chandra to his country, distinguishing it from the patriotic ideas which were the peculiar heritage of the west. It supplied the inspiration of the ' Bande Mataram ' and ran like a golden thread through the story of the ' Anandamath.'

Continuing Mr. Mookerjee said, Bankim Chandra was intimately connected with the University and the University was justly proud of the connexion. He was one of the first batch of students who graduated from the University and from 1885 till his death he was a member of the Senate, taking the keenest interest in the affairs of the University. Mr. Mookerjee referred to the *Bankim Parichay*, an anthology published by the University in commemoration of the centenary , observing that the work would have served its purpose if it led the students of Bengal to make a closer study of Bankim Chandra. Mr. Mookerjee expressed his whole-hearted approval of a proposal made by the Chairman that a special examination on Bankim literature should be instituted by the University and arrangements made to grant certificates to successful candidates and suitable rewards to the candidate who would stand first.

In conclusion Mr. Mookerjee observed that no Bengalee should think that he had paid his due tribute to Bankim's memory by a few days' celebration. This would not be true until the message of Bankim was a living force in every Bengali home:

"Let Bengalees sink their differences, be active and self-reliant. Bankim Chandra hated a coward. If the Bengalee can stand up as a man, disregarding all obstacles, Bankim's blessings would be on Bengal, and Bengalees would be able to rehabilitate themselves."

Mr. Hirendranath Dutt offered his tribute to Bankim as a poet, philosopher, historian, litterateur, archaeologist and theologian. He referred to the edition of Bankim Chandra being published by the Bangiya Sahitya Parishat as one of the lasting results of the Centenary celebrations and spoke with enthusiasm of the donation of Rs. 10,000 made for this purpose by Kumar Narasinha Malladeo of Jhargram.

Sj. Ramananda Chatterjee stressed in his speech the freedom of thought characterising Bankim's work as a journalist to which no parallel could be found in a professional journalist. Sir Jadu Nath Sircar discussed if there was any anti-Moslem bias in the writings of Bankim, concluding that the charge was brought by certain interested people only. Mr. Rezaul Karim emphasized Bankim's humanitarian outlook and said that if he depicted oppressors it was not because they were Moslems but because they were oppressors. Mr. G. S. Dutt spoke of Bankim in relation to the cult of "Sakti."

* * *

II. Birth Anniversary of the late Sir Asutosh Mookerjee

The Birth Anniversary of the late Sir Asutosh Mookerjee was commemorated on the 28th June, 1938, at the Asutosh Memorial Hall, Russa Road, Calcutta. Maharajadhiraj Sir Bijoy Chand Mahatab of Burdwan who presided at the function also performed the opening ceremony of a memorial exhibition specially organised for the occasion. Among the articles that were on view were some personal effects of the late Sir Asutosh testifying to his simple habits, and medals, certificates, diplomas and a number of interesting documents, indicating the versatility of his taste and the greatness of his intellect and attainments. His speeches and writings were also exhibited, all showing his profound knowledge of the problems of this country and his far-sighted genius.

The meeting commenced with the singing of the "Bande Mataram." MM. Pandit Pramathanath Tarkabhushan performed the *Mangalacharan.*

Tributes were paid by a number of speakers to the intellectual pre-eminence of the late Sir Asutosh and the qualities of his heart and character. Sj. Matilal Roy observed in a speech that the moving principle in the late Sir Asutosh was his love of freedom in the widest sense. The Maharajadhiraj of Burdwan said in his speech that Sir Asutosh was a dynamic personality and that he was a great Bengalee, a great educationist and a great publicist.

* * * *

III. Report of the Committee on Agricultural Education

The Committee appointed sometime ago to investigate the question of Agricultural and Industrial Training submitted a Report which has since been adopted by the University.

After a few preliminary observations regarding the severity of unemployment in the country and the helplessness and despondency it has given rise to, the Committee refers to the obligation the University feels to make a move towards the solution of this important problem. But any measure taken in this connexion may mean that the University will have to extend its activities beyond its normal scope, and at least for sometime to come, they will have to be tentative and experimental.

The Committee recommends that the University should establish a two years' course in Practical Agriculture and Cottage Industries and that the training given should be essentially of a practical nature. The success of the scheme would, however, depend, as the Committee points out, on the help of the State and the public.

The minimum qualification required for admission to the course would be an I.Sc. certificate. It has been suggested that an age-limit should also be fixed. A hostel attached to the proposed Institute would accommodate students, ensuring simplicity, cleanliness, and comfort at a small monthly fee. Some free-studentships would also be granted. In selecting candidates for admission, preference would be given to those who can invest about Rs. 1,000 in a cottage industry. Though the course will emphasize practical training, there will be theoretical classes in the evening to explain the principles and fundamentals of agricultural science. There will also be general lectures on practical economics, rural sanitation and hygiene.

The course will comprise training in agriculture, workshop practice and in dairy and poultry. The student will also enjoy the opportunity of receiving training in one selected cottage industry.

* * *

IV. GOVERNMENT AND AFFILIATION OF JATIYA AYURVIJNAN VIDYALAYA

The Senate of our University adopted a proposal in 1936 resolving to grant affiliation to the Jatiya Ayurvijnan Vidyalaya to the Preliminary M.B. Standard. Government did not approve of the proposal. The University authorities requested the Government to reconsider the matter. After a long correspondence sanction has once again been refused by Government in view, as they observed, of the passing of the Indian Medical Council Act, 1933, and the inauguration of the Medical Council of India, now entrusted with the work of determining the standards of proficiency in Medical studies in India. Government have, however, suggested that the University might invite the Indian Medical Council to depute inspectors to the institution to examine its fitness or otherwise for the proposed affiliation and be guided by its report. Our

University have informed the Government that they might make whatever enquiries they thought necessary in this connexion as section 21 (3) of the Indian Universities Act, 1904, empowered them to do, without offering any suggestion in the matter.

* * *

V. PROPOSAL FOR ESTABLISHING A NEW U.T.C BATTALION

Steps are being taken by our University to establish a new Battalion of its Training Corps for the benefit of mofussil colleges. A circular letter has been issued for this purpose to mofussil colleges to which an answer is expected by the 31st July, 1938. The scheme will materialise after that day.

The Director of Public Instruction, Assam, has written to the University to know if the latter would be willing to start branches of the U.T.C. in Gauhati Cotton College, and Murarichand College, Sylhet Information has also been given that the Government of Assam are considering the proposal of organising an Officers' Training Corps for the Government colleges in Assam.

The University authorities have informed the Director of Public Instruction, Assam, that a plan for the creation of a battalion for the benefit of the affiliated colleges outside Calcutta would soon be given effect to.

* * *

VI. A DEGREE COURSE IN METALLURGY

Our University authorities have decided to open a three years' degree course in Metallurgy which will be available to undergraduates in science who have passed with Chemistry, Physics, or Mathematics and have studied for the prescribed period at a college affiliated to the University to the B. Met. (Bachelor of Metallurgy) standard. The examination will consist of three parts, A, B, and C, from the first of which a B.Sc. who graduates with Chemistry, Physics, and Mathematics, and takes the B. Met. examination, would be exempted, the course for him extending only to two academic years.

* * *

VII. GIFT OF BOOKS TO THE UNIVERSITY

Mr. Jyotish Chandra Ghose of Bhowanipur has offered to the University books by Bengali authoresses written during the last 50 years. They have been thankfully accepted and will be preserved in separate book-cases in the University Library Hall, the entire collection going under the name of Umarani, the daughter of Mr. Ghosh.

The earliest work in this collection dates from the year 1874. Some of the books have become rare and many bear the autographs of their authoresses. The collection will be made complete by addition of books which are not included in it as well as by letters and MSS. of Bengali women writers which will be invited from the public.

* * *

VIII. AFFILATION TO COLLEGES IN NEW SUBJECTS

Affiliation to several colleges in new subjects has been granted with effect from the session 1938-39. The names of the colleges along with those of the subjects in which affiliation has been granted are noted below:—

St. Edmunds College, Shillong—Logic (I.A. standard).

Asutosh College—Zoology and Biology (I.A. and I.Sc. standard).

Ripon College—Arabic (I.A. standard).

Victoria Institution—History and Economics (Honours standard), French (B.A. Pass), Hindi (Vernacular) and Urdu (Vernacular) to the B.A. standard, and French, Hindi (Vernacular), Urdu (Vernacular) to the I.A. standard.

Feni College, Noakhali—English (B.A. Honours standard).

St. Joseph's College, Darjeeling—Elements of Civics and Economics, Nepali (Vernacular), Bengali (Vernacular), and Hindi (Vernacular) to the I.A. standard.

St. Mary's College, Shillong—English, Vernacular (Assamese, Bengali, Khasi), Alternative Paper in English, Elements of Civics and Economics, French, Logic, Commercial Geography, and Geography to the I.A. standard.

* * *

IX. ACCOMODATION FOR STUDENTS OF EDUCATIONALLY BACKWARD CLASSES

Our University authorities have issued a circular to the affiliated colleges to the effect that some seats should be reserved in the hostels and messes attached to them for students of the educationally backward classes and that the University would contribute the sum of Rs. 4/- towards the reduction of the seat-rent of each student out of a special Government grant which it enjoys for the purpose. According to the present scheme 100 seats would be reserved by colleges in Calcutta and Muffasil for the accommodation of such students.

* * *

X. PROFESSOR SUNITI KUMAR CHATTERJEE

Professor Suniti Kumar Chatterjee left for Europe in June last as a delegate to represent this University on the following Conferences to be held in the course of this year: The International Conference of the Phonetic Science to be held at Ghent in July ; the International Conference of Anthropology to be held at Copenhagen in August ; and the International Conference of Orientalists to be held at Brussels in September.

* * *

XI. INSTITUTE OF GEOGRAPHY, PARIS

Good wishes of our University have been conveyed to the above body in connexion with the International Geographical Congress which will be held at Amsterdam this month.

* * *

XII. INTERNATIONAL SOCIETY FOR PREVENTION OF CANCER

Our University has conveyed its good wishes to the above Society on the occasion of its celebration of the discovery of Radium and X'ray, to be held in the Grand Amphitheatre of Sorbonne in November this year.

* * *

XIII. A NEW FELLOW OF THE UNIVERSITY

Dr. Ali Karim, B.SC. (Cal.), PH.D. (Lond.), D.I.C., A.I.C., A.M.I. Chem. E., Deputy Director of Industries, Bengal, has been appointed an Ordinary Fellow of the University *vice* Rev. F. X. Crohan deceased. Dr. Karim has been attached to the Faculty of Science.

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XIV. A NEW D.SC.

Mr. B. S. Madhav Rao, M.SC., has obtained the degree of Doctor of Science of this University by a thesis entitled *Contribution to Born's Field Theory.* We offer our congratulations to Dr. Rao.

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XV. MR. BISWANATH BANERJEE

Mr. Biswanath Banerjee, M.SC., Assistant Librarian, University Central Library, has been granted study-leave for the period of one year and a half with effect from the 15th September, 1938, or from any other date on which the leave may be availed of. Mr. Banerjee will proceed to the United Kingdom for higher training in Librarianship.

* * *

XVI. GOVERNMENT GRANT AND REORGANISATION

Government sanctioned a consolidated grant of Rs. 4,85,000 to the University, offering suggestions as regards the way the sum in excess of previous grants made by Government may be utilised. Proposals conveyed in the letter addressed by the Government of Bengal were considered by a specially appointed Committee. Some of the recommendations of the Committee are set forth below:

All University Professors serving in a whole-time capacity be placed in the grade Rs. 700-50-1000. The existing grade of Lecturers be continued, exception being made in favour of those who were in service in 1932, when the Senate proposed to raise their maximum salary to Rs. 600. Lecturers drawing Rs. 500 for not less than three years be allowed a personal allowance of Rs. 50 each. A Selection Grade of Lecturers, not more than 8 in number, on the scale of Rs. 500-25-700 be created, but of which not more than 5 (3 in Arts and 2 in Science) be filled up in the next two years. No Department shall have more than one such Lecturer, and a post in the Selection grade when filled up will abolish an ordinary Lecturer's post.

A Finance Committee to be called Post-Graduate Finance Committee be appointed with authority to prepare Budget estimates of the Teaching Departments. Another Finance Committee to be called the University Finance Committee be appointed to prepare the Budget in its final form for the entire University in all departments.

Recommendations have also been made for a building for housing the press, for acquiring land and constructing a building for the accommodation of the Science College as well as for the founding of the *Vihari Lal Mitra Women's Institute* at 35 Ballygunge Circular Road when it is vacated. The proposal has also been made that Government should be approached for a non-recurring grant of Rs. 5,00,000 to give effect to the above schemes, the balance of the expenditure being paid out of the funds of the University.

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XVII. FRANKLIN INSTITUTE, PENNSYLVANIA

Good wishes of this University were conveyed to the President and the Board of Managers, Franklin Institute, Pennsylvania on the occasion of the ceremonies in connection with its dedication held in May this year.

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XVIII. DR. UPENDRANATH GHOSAL

Dr. Upendranath Ghosal, M.A., PH.D., Professor, Presidency College and University Lecturer in History, who will shortly proceed to Europe on study-leave, has been appointed to represent this University on the 20th International Congress of Orientalists to be held at Brussels.

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XIX. SYLLABUS OF CIVIL SERVICE EXAMINATIONS

The following Committee have been appointed at the request of the Public Service Commission, Bengal, to examine the syllabus of Bengal Civil Service (Executive) and the Bengal Junior Civil Service Examinations :

Syamaprasad Mookerjee, Esq., M.A., B.L., BARRISTER-AT-LAW, M.L.A., *Vice-Chancellor.*
Prof. Praphulla Chandra Mitter, M.A., PH.D.
Pramathanath Banerjee, Esq., M.A., B.L., BARRISTER-AT-LAW, M.L.A.
Rev. Allan Cameron, M.A., B.D.
Prof. Phanindranath Ghosh, M.A., PH.D.
,, Muhammad Zubair Siddiqi, M.A., B.L., PH.D.
,, Jitendraprasad Niyogi, M.A., PH.D.
,, Hemchandra Raychaudhuri, M.A., PH.D.

* * *

XX. UNIVERSITY APPOINTMENT AND INFORMATION BOARD

The Appointment and Information Board which has completed the first year of its existence has issued a report from which it can be seen that during this period 60 candidates have been placed in different lines by this University. It received 1,228 applications from candidates of whom 754 were interviewed by the Board, and 518 registered. The Board has obtained assurance of co-operation from a large number of firms, both Indian and foreign, and there seems to be very good promise of the success of its plans for solving the problem of finding suitable careers for the unemployed youths of Bengal.

* * *

XXI. NOMINEES FOR ELECTION TO THE EXECUTIVE COMMITTEE, UNIVERSITIES BUREAU OF THE BRITISH EMPIRE

The following gentlemen have been nominated for election to the Executive Committee of the Universities Bureau of the British Empire for 1938-39, which will take place next September :—

Sir William Ewart Greaves, KT., M.A., D.L., BARRISTER-AT-LAW.
Sir Sarvapalli Radhakrishnan, KT., M.A., D.LITT.
The Right Hon'ble Sir Shadi Lal, KT., P.C., M.A., B C.L., LL.D.

* * *

XXII. OUR REPRESENTATIVES ON THE COUNCIL OF THE IMPERIAL LIBRARY

The following gentlemen have been appointed representatives of the University on the Council of the Imperial Library for a period of three years :—

Syamaprasad Mookerjee, ESQ., M.A., B.L., BARRISTER-AT-LAW, M.L.A
Prof. Muhammad Zubair Siddiqi, M.A., B.L., PH.D. (CANTAB.)

* * *

XXIII. RESULTS OF THE MATRICULATION EXAMINATION, 1938

The number of candidates registered for the Matriculation Examination 1938 was 30,112 of whom 170 were absent and 3 were disallowed.

The number of candidates who actually sat for the examination was 29,939 of whom 31 were expelled.

The number of candidates who passed the examination is 23,583 of whom 8,875 passed in the First Division, 11,913 in the Second Division, and 2,736 in the Third Division. The number of candidates who have passed in one subject only is 58.

The percentage of passes is 78·7.

The percentage of passes in 1937 was 63·2.

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XXIV. RESULTS OF THE I.A. AND I.SC. EXAMINATIONS, 1938

I.A. Examination.

The number of candidates registered for the Intermediate Examination in Arts, 1938, was 6,716 (including 4 in special subjects) of whom 101 were absent and 3 were disallowed. The number of candidates who actually sat for the examination was 6,622 of whom 42 were expelled.

The number of candidates who passed the examination is 3,709 of whom 1,002 passed in the First Division, 1,905 in the Second Division and 798 in the Third Division. The number of candidates who have passed in one subject only is 4.

The percentage of passes is 55·8.

The percentage of passes in 1937 was 55·4

I.Sc. Examination.

The number of candidates registered for the Intermediate Examination in Science, 1938, was 3,837 (including 29 in special subjects) of whom 43 were absent and none were disallowed. The number of candidates who actually sat for the examination was 3,775 of whom 24 were expelled.

The number of candidates who passed the Examination is 2,207 of whom 827 passed in the First Division, 1,077 in the Second Division and 284 in the Third Division. The number of candidates who have passed in one subject only is 17 and that in two subjects only is 2.

The percentage of passes is 58.

The percentage of passes in 1937 was 55·7

* * *

XXV. RESULTS OF THE B.A. AND B.SC. EXAMINATIONS, 1938

B.A. Examination.

The number of candidates registered for the examination was 4,420 (including 18 registered to appear in one, two and three subjects only) of whom 119 were absent. The number of candidates, who actually sat for the examination was 4,301 of whom 11 were expelled, 2,622 were successful and 1,668 failed. Of the successful candidates 2,247 were placed on the Pass List and 375 on the Honours List. Of the candidates in the Honours List 29 were placed in First Class and 346 in the Second. Of the candidates in the Pass List 192 passed with Distinction.

The number of candidates who have passed in one subject only is 4 and in two subjects is 14.

The percentage of passes is 60·9.

The percentage of passes in 1937 was 59·9.

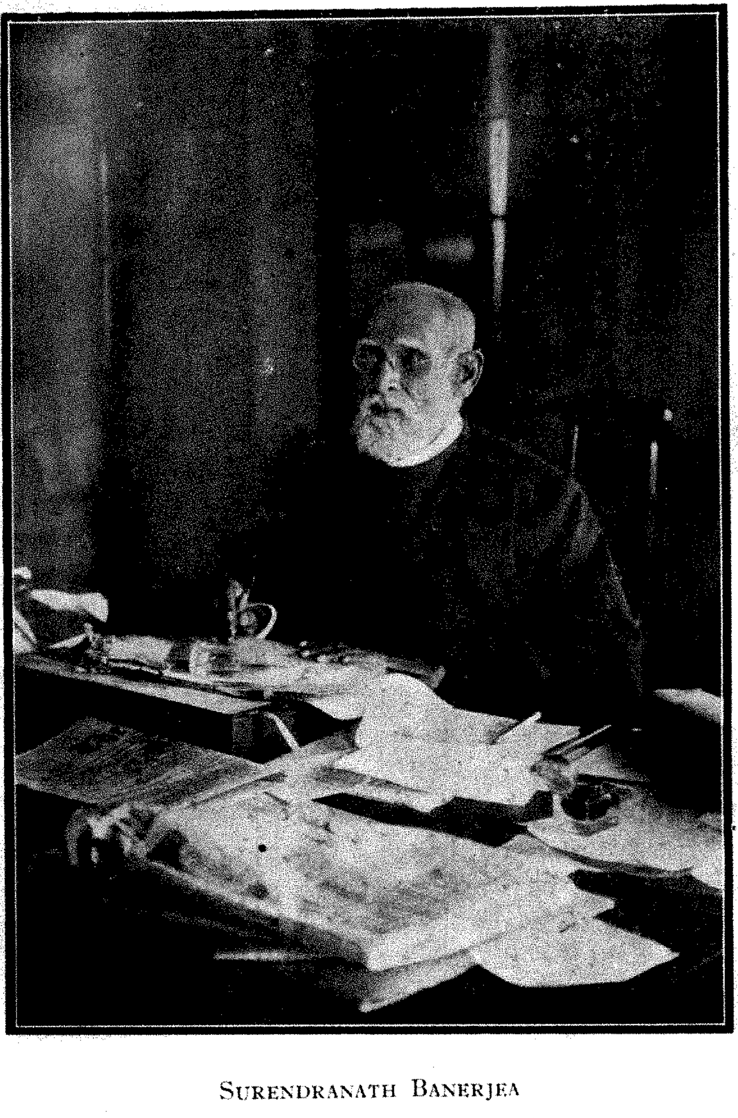
B.Sc. Examination.

The number of candidates registered for the examination was 958, of whom 24 were absent. The number of candidates, who actually sat for the examination was 934 of whom 3 were expelled, 665 were successful and 266 failed. Of the successful candidates 540 were placed on the Pass List and 125 on the Honours List. Of the candidates in the Honours List 18 were placed in the First Class and 107 in the Second. Of the candidates in the Pass List 159 passed with Distinction.

The percentage of passes is 71·1.

The percentage of passes in 1937 was 72·3.

* * *



SURENDRANATH BANERJEA

Born: 10th November, 1848. Died: 6th August, 1925

THE

CALCUTTA REVIEW

AUGUST, 1938

THE ACCEPTABLE AND THE UNACCEPTABLE IN BANKIM'S SOCIAL PHILOSOPHY

DR. BENOY KUMAR SARKAR
Docteur en Géographie honoris causa

IN 1938 the birth centenary of Bankim Chandra Chatterji (1838-94) furnishes us with an occasion for stock-taking in regard to the enduring values of his work. It is possible to-day to assert that he was one of the greatest intellectuals of his age both in East and West. Creative literature will always classify him as a master-novelist. But in the realm of human thought he will have a prominent place in many other fields as well. For, literary criticism; social life, religion, law, politics, morals and economics were all touched and enriched by him. In these lines he was as encyclopædic in interests as in the contributions to fiction, historical, social, and romantic. His intellect was massive and his conclusions were precise. Among his French contemporaries he can be placed alongside of Victor Hugo as the artist of world-wide horizon. And in regard to essays on religion, philosophy, society, etc., Bankim was the Bengali counterpart of the German Nietzsche, perhaps more constructive and synthetic than this his Western peer.

THE CULT OF THE SUPERMAN

Bengalis as a rule like to associate Bankim with Comte (1798-1857). In his *Dharma-tattva* (The Philosophy of Religion), 1888, it is known that he tried to assimilate for the Bengali people the positivism of the French sociologist, his enthusiasm for humanity and social service. He was not a mere translator or paraphraser, however. For in any case it is to be remembered that there was the eternal *Gita's* gospel of duty for its own sake that served as an ingredient in Bankim's philosophy of values. Without going in detail into the question of Bankim's originality the following equation can be advanced as an estimate of his borrowings:

Dharmatattva = COMTE × *Gita*.

French positivism alone does not explain the whole of this synthetic Bengali masterpiece. But Bankim's religion of patriotism, cult of *Bande Mataram* (1882), is to be linked up with Comtism to a certain extent.

Further, it is worthwhile to observe also that Bankim did not rest content with formulating the principles of religion and morality and creating a *mantra* or hymn of country-worship for his people. A great exemplar of flesh and blood was established by him in *Krishna-Charitra* (The Personality of Krishna), 1886. In this work, published before he was fifty, is concentrated, so to say, his last testament and will to his countrymen. Herein is to be found the concrete embodiment of all that he considered to be valuable and noble in human aspirations and endeavours. It is not necessary to archaeologize over Bankim's Krishna and ascertain to what extent he succeeded in giving us a Krishna that was true to history and mythology. His Krishna is his own creation, the energist, social servant, re-maker of mankind, the Superman. It is among other things in this cult of Krishna as the Superman, that an equation is to be established between Bankim and Nietzsche. It is this Superman that Bankim created as the *Duce* or the *Führer* for his beloved Young Bengal. And this cult was accepted by the Bengali people as one of the "ideas of 1905."

The cult of the Superman as embodied in Krishna is one of Bankim's enduring contributions to social philosophy. It is not possible to deal with all aspects of Bankim's social philosophy in this paper. Just a few will be singled out in order to ascertain how much is acceptable and how much unacceptable to-day.

HINDU ASCETICISM AS AN ALLEGED FUNCTION OF CLIMATE

Like many other thinkers in East and West our Bankim also came under the domination of what may be called the geographico-climatological interpretation of history and culture. During the third quarter of the nineteenth century one of the greatest exponents of this interpretation was Buckle (1821-1862). It appears that Buckle's *History of Civilization* (London, 1856) exercised a profound influence on Bankim who accepted the dogma without a question while attempting an interpretation of Indian culture.

The " Study of Hindu Philosophy " by Bankim was published in *Mookerjee's Magazine*, Calcutta, May, 1873. The following observations indicate how greatly Bankim was influenced by geographico-climatological determinism in social thought.

" Buckle has shown," says Bankim, " how the imposing aspects and unconquerable forces of nature create superstition. Imagination invests these mysterious powers of nature with human volition and superhuman caprice and aptitude for mischief. After man has once assumed their unlimited capacity for taking offence, his next step is to assume that they are constantly offended at intentional and unintentional human actions. Hence arises the sense of sin. The sense of sin leads to penance. Wrathful divinities must be appeased by suitable expiations. When man is unable to rise to the lofty doctrine of repentance, the only form which penance can assume is that of physical privation. Hence the rise of asceticism in Hindu religion."

This is Bankim's paraphrase of Buckle's generalization. The logic is entirely deductive. Besides, the only force admitted by Buckle-dominated Bankim is the force of Nature. The concatenation of assumptions and the final conclusion have therefore become entirely monistic.

The geographico-climatological monism of Buckle has been utilized by Bankim, as indeed by Buckle also, to explain the " rise of asceticism in Hindu religion." Bankim makes out afterwards a distinction between theology and philosophy but only to discover the same monistic determinism of the forces of nature. In Bankim's words, " philosophy, seeking a loftier ideal and proceeding on a more rational basis discarded the notion of sin. But the same causes were at work. The mighty energies of nature worked with impressive force on every side. With no more than the appliance of primitive life, existence was felt to be a burden in a climate and a country which overpowered human power and neutralized human energies. What had appeared to the theologian as the vengeful action of offended divinities appeared to the philosopher as the omnipotent but natural causes of human misery. Hence in philosophy the sense of suffering took the place of sense of sin." Both theology and philosophy are in this view but the functions of geography, climate, region, etc.

The monistic determinism of the forces of Nature was likewise applied by Bankim to illustrate his view of Hindu thought. We are told that " these two notions, the sense of suffering and the sense of sin, run side by side throughout Hindu philosophy and Hindu mythology respectively. The end and aim of *Sankhya* is the cessation of pain by the cessation of all experience. The Buddhist, not satisfied with the cessation of experience, aims at the annihilation of the experiencing soul as the only effectual means of securing freedom from misery to man. The *Vedanta* declines to believe that so much apparent misery can be real and resolves existence into a mass of illusions. The *Yogin* in the madness of despair constructs a fanciful machinery for conquering the powers of nature."

Bankim's conclusion about Hindu philosophy is as follows : " Everywhere the philosopher labours under an overwhelming sense of human misery and directs all his efforts against it. The vast field over which these two leading notions, the notion of sin and the notion of suffering, have spread, giving rise to asceticism, to fatalism, to apathy in politics and to sensuality in poetry, is one of the most interesting subjects of study with which the Hindu can occupy himself."

The suggestion contained in the last sentence is constructive in so far as it furnishes a problem for antiquarian or sociological research in the domain of Hindu culture. But altogether, the position of Bankim in regard to the values of Indian philosophy and civilization is traditional. He did not rise above the conventional attitude of scholars in East and West about the contributions of India. For, like all others he also believed that Hindu philosophy " taught the Hindu to despise the blessings of existence and to look upon inaction as the ideal of human happiness."

THE FALLACY OF THE GEOGRAPHICO-CLIMATOLOGICAL INTERPRETATION

The fallacies of this position lie on the surface. In the first place, Bankim did not care to examine how far asceticism, fatalism, apathy and sensuality were the facts of Hindu social polity and culture-complex, and how far they were the only facts or even the dominant facts of Indian history through the ages, nay, how far such facts could be regarded as the features exclusively of Indian life and thought. A fallacy like this has been vitiating the scholarship of all Indologists and Orientalists ever since Hegel. As a rule, the historians of Eastern ideals, philosophies, cultures, etc., have fought shy of ascertaining the non-ascetic, non-fatalistic, humane and energistic aspects and strands of the Orient.

In the second place, the Bankim-Buckle methodology commits the fallacy of considering asceticism, etc., to be the function exclusively of natural forces, climate, region, etc. First, Bankim overlooked the consideration that in other than non-Indian climates and regions also asceticism flourished quite luxuriantly. This is rather strange for he quoted Lecky with approval about the evil effects of asceticism. " Lecky has shown," says he, " with a power of gloomy narration rarely surpassed, the evil influence of asceticism upon the destinies of medieval Europe." In so far as Europe during certain epochs was known to Bankim on the evidence of Lecky to have been a victim of asceticism a thorough-going acceptance of Buckle's climatologism was entirely uncalled-for. Europe does not have the same climate as India and yet developed the asceticism-complex during certain ages. The Indian climate therefore, or for that matter, any climate as such cannot be regarded as the cause of the doctrines of sin and suffering.

Secondly, since the medieval conditions are alleged to be associated with asceticism in Europe it should have appeared to Bankim that European climate in certain ages did not produce asceticism and in certain other ages did. In other words, with the data of Lecky Bankim ought to have demolished the climatologistic dogma of Buckle. The proper sociological position should be not that asceticism is the function of climate but that it is indifferent to climate, because it can prosper under any and every climate. Whatever be one's moral or intellectual reactions to asceticism, one should have to look for its origins in spheres not necessarily climatic, regional or geographical.[1]

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[1] B. K. Sarkar: *Introduction to Hindu Positivism* (Allahabad, 1937), pp. 340-343, 635-650.

All the same, Bankim has made it a point to emphasize the importance of the Hindu law of causation. He says that "those who follow with admiring reverence Mill's exposition of the law of causation must be startled to find that the Hindu *Naiyayikas* arrived at precisely the same result as Mill." The following is Mill's definition of cause, the net result of his exposition as cited by Bankim:

"The cause of a phenomenon is the antecedent or the concurrence of antecedents on which it is invariably and unconditionally consequent."

According to Bankim, "this is nearly identical with the *Naiyayika's* definition, which is as follows: '*Anyathāsiddhisunyasya niyata-purvavartitā kāraṇatvam.*' Literally translated it runs thus: 'Being a cause is being the invariable antecedent of that which cannot be brought about without it.' "

Bankim has dwelt at length on this aspect of Hindu intellect. He asks: "The point for enquiry is, what measure of sterling gold like this can be found amid the dross of Hindu philosophy?" and he answers: "It is by no means so small as is generally believed."

About the Hindu conception of the sovereignty of law Bankim has much to say. He was convinced that in this respect there is hardly any distinction between "modern Europe" and the "higher forms of Hindu thought such as the *Sankhya* and the *Nyaya*." His position is described below.

"This strictly philosophical conception of the law of causation," says he, "suggests an important point, *viz.*, the recognition of law as the only agency in the government of the universe. That which specially distinguishes the superiority of modern Europe over the Europe of the past and over all other countries whatever, is this unflinching recognition of the absolute sovereignty of law. I have not space to dwell on the point, but I must indicate that the same spirit reigns over the higher forms of Hindu thought, such as the *Sankhya* and *Nyaya*. Whatever the character of inferior schools, such as the *Mimansa*, law is recognised as supreme in the more advanced systems. No divine interposition, no especial providence, no miracle, not even the initial Creative Act is recognised here. Indeed after the great law of causation has once been seized in a true philosophical spirit, the recognition of the reign of law must supersede all theological conceptions. So it did in the superior systems of Hindu philosophy."

Bankim's admiration of Hindu philosophy was then not a stepmotherly one. It was sincere so far as it went.

It is interesting to observe that in the same paper in which Bankim accepted without challenge the conventional ideas about Hindu asceticism, fatalism, etc., he should be able to establish India's claims to have propounded the cult of law, the "reign of law" as superior to all theological conceptions. A more logical and comprehensive pursuit of this position might have enabled him to place the asceticism-complex in the proper philosophical and sociological perspectives and also to discard the interpretations of Buckle as much too monistic, misleading and false.

It is because Bankim did not pay sufficient attention to his conception of India's discovery of the reign of law that he failed to find an answer to the wonderful question about Indian civilization so precisely set by him. The question is as follows: "How is it that we find a cumbrous mythology and an absurd ritual flourishing gaily side by side with enlightened rationalism and searching scepticism, nay, not only flourishing side by side with them, but riding triumphant over both?" As long as the socio-philosophical or socio-cultural data are marked by dualism, if not pluralism, Bankim's logic should not have accepted Buckle's monistic determinism as the only key to the origins of civilization.

INDIA AS EXAMPLE OF ARRESTED GROWTH

In regard to modern India *vis à vis* modern Europe Bankim has a conception that, although derogatory to the former, is in the main acceptable to a certain extent. "If Europe," says he, "presents to the student the more perfect type of civilization, India offers to him the more instructive though less interesting study of arrested development and decay. The intellectual history of Europe bears to that of India the same relation as physiology does to pathology; while the one presents the richer field for the investigation of the laws of the healthy and vigourous growth of civilization, the other furnishes greater facilities of studying it under the conditions of disease and death."

This is the doctrine of "arrested growth" as applied to India and the East generally by Maine and other Western scholars. It was assimilated by Bankim and presented vigorously before his countrymen. But it has to be pointed out that the nature and the degree of this "arrestedness," retardation, etc., have hardly been well understood or analyzed by those who started this doctrine. In the analysis of the present author it is the cultural complex associated with the industrial revolution (*c.* 1750-1850) that represents in the main the sum-total of India's backwardness *vis à vis* the West. The chronological distance between India and Eur-America is to be measured not by millenniums or centuries but just by a few generations.[1]

THE MEDIOCRITY OF ANCIENT AND MEDIEVAL BENGAL

Bankim was sober in his estimate of the past achievements of the Bengali people. He considered them to be modest, nay, almost insignificant. His ideas on this subject may be found in the paper on Bengali literature in the *Calcutta Review* for 1871. Bankim's estimate of Bengali contributions to Indian culture is as follows.

"The intellectual position of the Bengali among the races of India may be a prominent one at the present day," says he, "but in earlier times it was one of the lowest. It is a Bengali writer, Babu Rajendralal Mitra, who said that in ancient times, Bengal was the Boeotia of India. And the observation is correct. The contributions of Bengal to that ancient Indian literature which still commands the respect and attention of European scholars were few and insignificant. The only Bengali Sanskrit poet of any eminence was Jayadeva, and does not stand in the first rank. There is not one Bengali name which can compare with those of Kalidasa, Magha, Bharavi and Sriharsa. In other departments the only distinguished Bengali name in the older Sanskrit literature is that of Kullcka Bhatta, the commentator on Manu. The great Bengali triumphs in the *Nyaya* philosophy and in law cannot be reckoned as falling within this period. The names of Raghunandan and Jagannath belong to very recent days."

It must be admitted that Bankim has not tried to be over-patriotic here inspite of his worship of Bengal as the Mother and his promulgation of the *mantra* of *Bande Mataram* for the use of this worship. Nothwithstanding his romantic appreciations of the past and idealistic fervour for the Young Bengal of his times he did not care to portray ancient and medieval Bengal in extraordinary lights. He was a positivist and objective interpreter in his appraisals.

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[1] B. K. Sarkar : *Creative India* (Lahore, 1937), pp. 432-444; "Indian Exact Sciences in Growth, Decline and Rebirth" (*Calcutta Review*, January 1938).

To-day after two generations Bankim's position in regard to ancient and medieval Bengal should be considered to be substantially valid. The antiquarian and historical researches into Bengali achievements conducted since the glorious *Swadeshi* revolution of 1905, and especially since the establishment of the Varendra Research Society at Rajshahi in 1911, have failed to unearth anything of importance such as might induce us to alter or modify appreciably the evaluation of Bengali culture by Bankim. A new inventory would include the Palas and their extra-Bengali political ambitions, Dipamkara Srijnana's Buddhist mission in Tibet, Chaitanya's spiritual influences in Assam and Orissa, and a few such items. But to what extent the Palas were Bengalis can still be debated. Besides, although Chaitanya carried Bengali messages to non-Bengali regions he himself had been nurtured under South Indian tradition. One may perhaps suspect some sort of Bengali activity in the Indianizing of Burma, Siam, Indo-China, Sumatra, Java, Bali, Borneo and so forth. But until to-day positive historical evidences pointing to Bengali energism in these directions as distinct from general Indian activity are wanting. The contributions of the Bengali people to the politics, commence and culture of India including Greater India are indeed still problematic and await intensive, nay, extensive researches.

The mediocrity of medieval Bengal is not confined to the Hindus and Buddhists alone. The Moslems of Bengal were equally mediocre. One wonders if the Bengali Mussalmans ever contributed anything valuable to the general Indian Islamic culture. The Mussalmans of Bengal, like the Bengali Hindus, were as a rule dependent on imports of culture from non-Bengali India. In the cultural intercourse of the Bengalis with non-Bengali India the balance was, generally speaking, "passive" or unfavourable, to use an expression of international trade.

It may indeed be admitted and proved without much difficulty that the Hindus and Buddhists of ancient and medieval Bengal as well as the Bengali Mussalmans were competent enough to cater to many of the ordinary needs of their own societal existence—in arts, crafts, commerce, law, politics, army and so forth. We need not therefore doubt that the Bengalis of every generation produced worthwhile personalities who were considered great by the Bengali standard. But in the present consideration we are trying to weigh the Bengali Hindus and Mussalmans by a much higher standard, the "Indian standard" of values. The problem is to ascertain whether the fine arts, literature, philosophy, social *mores*, religious thought, political and legal institutions, military tactics, cottage industries, commercial methods, etc., brought into being by creative Bengal, both Hindu and Moslem, were so valuable as to be exported into non-Bengali regions and assimilated by the Indian races living outside Bengal or by non-Indian races inhabiting extra-Indian regions in the interest of their regular daily life, material, moral and spiritual. Investigations into Bengali history as well as into the culture-history of India including Greater India are likely to throw light on some of these yet virtually unexplored fields of culture-contact, diffusion of arts and sciences, etc. The influence of Bengali architecture, sculpture, painting, literary style, philosophical paraphernalia, logic, mysticism, religious practices and so forth may perhaps in the future have to be detected, on a somewhat large scale, in the neighbouring territories not only in India but also across the mountains and the seas.

But for the present as in the days of Bankim the last word of authentic historic research should counsel us to believe (1) that Bengalis, both Hindu and Moslem, were of course independently capable of producing men, institutions and movements substantial and great enough for the common political, social and cultural requirements of the Bengali people, (2) that in regard to some of the more significant creations of literature, art and science the Bengali Hindus and Mussalmans had to enrich themselves with borrowings and imports from India outside Bengal, (3) that the exports of Bengali literature, arts and crafts, philosophy, religion, etc., to non-Bengali India and to extra-Indian Asia do not appear to have been substantial and in any case were few and far between, and (4) that the old Indian civilization, both Hindu and Mussalman, as known to history and as prominent to-day, was in the main the creation of non-Bengali genius.

In one word, the place of creative Bengal in the achievements of creative India in ancient and medieval times, in the present state of our archaeological and historical knowledge, was virtually nil. This is an extreme statement and may serve as the starting point of fresh investigations calculated to modify it at some future date, near or far-off. Such researches are at any rate urgently required in the interest of scientific history and sociology.

Be this as it may, those who will agree with Bankim's position regarding ancient and medieval Bengal ought to have no hallucinations about the Bengalis being a self-forgetful race or about Bengal's decay and degeneration in recent years, decades or generations. Since Bengal did not have a glorious past it should be sheer nonsense to fancy and to propagate that Bengal has veen treading a downward path. The alleged decline-cult about the Bengali people is based on a wrong history and a fallacious over-valuation of the past.

MODERN BENGALI ACHIEVEMENTS

The hard-headed realism of Bankim did not permit him to indulge in roseate sentimentalities even about the modern glories of the Bengali people. He was mercilessly contemptuous about the Bengali achievements of even the first half of the nineteenth century. Writing about Iswar Gupta (1806-1858), to whose "Young Bengal" group Bengal and Bankim owed quite a lot of Bengali patriotism and rationalism he did not mince matters. Bankim writes as follows:

"There is one other writer—himself a class—whom we wish to notice before we proceed to consider the present state of Bengali literature. We mean Iswar Chandra Gupta. He stands between the past and the present, and singularly illustrates the literary poverty of the age in which he lived, and the progress that has been made within the past few years. A dozen years have not elapsed since Iswar Chandra Gupta died, yet we speak of him as belonging to a past era; so essentially does he differ from the more prominent writers of the present day."

This chronological perspective is valuable for our present study. About Iswar Gupta Bankim says further: "He was a very remarkable man. He was ignorant and uneducated. He knew no language but his own and was singularly narrow and unenlightened in his views; yet for more than twenty years he was the most popular author among the Bengalis. As a writer of light satiric verse, he occupies the first place, and he owed his success both as a poet and as an editor to this special gift. But there his merits ended. Of the higher qualities of a poet he possessed none, and his work was extremely rude and uncultivated. His writings were generally disfigured by the grossest obscenity. His popularity was chiefly owing to his perpetual alliteration and play upon words." The contempt in which the age of Iswar Gupta was held by

Bankim and the perspective in which Iswar Gupta's successors were placed are exhibited below. Bankim writes: "We have purposely noticed him here in order to give the reader an idea of the literary capacity and taste of the age in which a poetaster like Iswar Chandra Gupta obtained the highest rank in public estimation. And we cannot even say that he did not deserve to be placed in the highest rank among his Bengali contemporaries, for he was a man of some literary talent, while none of the others possessed any. However much we may lament the poverty of Bengali literature, the last fifteen years have been a period of great progress and hope ; within that time at least a dozen writers have arisen, every one of whom is immensely superior, in whatever is valuable in a writer, to this—the most popular of their predecessors."

This is a detailed although stern analysis. For the time being, we are not interested in Bankim's evaluation of Iswar Gupta. The point to notice is that Bankim considers the beginnings of a really worthwhile creative Bengal of modern times to be but a decade and a half old. According to Bankim the " intellectual position of the Bengali which may be a prominent one at the present time " commenced so late as about 1857.

This is another conclusion in Bankim's social philosophy which may be accepted in the main. The first half of the nineteenth century was the age of Rammohun. That was an epoch of pioneerings. In making those beginnings Bengalis were indeed already ahead of the Indians outside Bengal. But the sumtotal of the achievements cannot be appraised to-day at anything higher than estimated by Bankim during the period of the transition to the third generation of the nineteenth century. Bankim had a high standard, an " absolute standard " as Matthew Arnold would have said, and a reasonable standard at that. That is the standard to be observed in the last analysis even by those who try to give the Devil his due by reference to historical conjunctures and the social conditions of the times.

In case Young Bengal to-day be prepared to accept Bankim's standard as well as appraisal the conclusion should be strengthened to the effect that since Bankim's writing in 1871, *i.e.*, during the last two generations, Bengalis have been steadily in progress. The advances of the Bengali people in diverse walks of life—*Badtir Pathe Bangali*—constitute a tremendous reality not only in intellectual or cultural fields but in economic, political and social spheres as well. The decline-cult which sees in the Bengali people of the twentieth century and of to-day nothing but the marks of degeneracy, downfall, annihilation and ruin is the farthest removed from the actual state of things.

According to Bankim, be it observed once more, it is not only in reference to ancient and medieval conditions that the Bengali people had been advancing in the creative endeavours of life, but also in comparison with the age of Iswar Gupta, the bridge as it were between Rammohun and Bankim. The analysis of his own times by Bankim therefore could not but inspire him with hopes for the future. He could not afford to be a pessimist harping on the decline from an alleged ancestral paradise. He was perforce a futurist.

The Futurism of Bankim's Sociology

Bankim's futurism finds expression in his conception of the prospects of Bengali literature. It is according to him " a literature which, with much that is feeble and base and utterly worthless, yet has within it what may encourage no small degree of hope for the future."

The fact that originality was not yet a feature of Bengali creations was recognised by him in so many words. But the fact of imitations did not depress him. Rather he furnished a comparative estimate of the value of imitation in other countries. " The character of Bengali literature," says he, " is for the most part imitative, but what literature, save that of Greece, has ever been independent and original in its youth ? Once again has a voice from that holy land of beauty and truth awakened the torpid heart and mind of Western Europe. Horace himself, the most spontaneous and genuine of all the Latin poets, entertained no higher idea of originality than to make it consist in the importation of a new form of poetry from Greece. An imitator in those days meant an imitator of Latin authors—the imitation of Greek being almost implied in the excellence of any work. And when Europe woke again from the long sleep which followed on the dissolution of Romain Empire, it was on the translation and imitation of Greek and Latin authors that its energies were employed. Is there no imitation in Dante himself ? It may seem improbable that European ideas will ever really be assimilated by the people of India—that all we can effect here is a superficial varnish of sham intelligence. But everything cannot come in a day, and there was a time when it would have seemed almost equally improbable that the little remnant of intelligence preserved in the Latin Church, and the study of classical antiquity, would have grown into what we now see among the Celtic and Teutonic peoples of the West." Bankim then expected a development in Bengal somewhat similar to that "among the Celtic and Teutonic peoples of the West."

The comparative study leads Bankim into an interesting channel of thought. He utilizes a current analogy of those days as observed by Europeans between the Bengalis and the Italians. His observation is thus worded: "The Bengalis may not seem to have the fibre for doing much in the way of real thought any more than of vigourous action," says he. "But it was chiefly among the supple and pliant Italians that the revival of learning in Europe began; and it is possible to imagine that the Bengalis—the Italians of Asia, as the 'Spectator' has called them—are now doing a great work, by, so to speak, acclimatising European ideas and fitting them for reception hereafter by the hardier and more original races of Northern India."

The rôle of modern Bengalis *vis-à-vis* modern non-Bengali Indians was envisaged by Bankim to be that of the bearer of the Renaissance for India, and perhaps it was to stop there. He believed that the place of the Italians in modern Europe was nothing more important than that. About 1871 the *risorgimiento* of Italy under Mazzini, Garibaldi and Cavour was in full swing and effectively so. But it should appear that the impact of "new Italy" on Europe and the world could not be seen by men like Bankim in terms of more than Renaissance achievements. It was not possible for Bankim as for many others in East and West during the last generation of the nineteenth century, nay, later, to believe that the political unification and regeneration of Italy would enable the Italian people some day in the future to demonstrate to the world that they were not merely "supple and pliant" but possessed likewise the nerves of iron and muscles of steel. Bankim like many others, Indian and Eur-American, failed likewise to realize that Italy was not to remain in subsequent decades or generations the land of the past, *i.e.*, of ancient Roman and Renaissance glories but that the Italian people was destined also to contribute to the arts and sciences of the new age. The futurism of Bankim did not rise high enough to foresee or imagine sympathetically the Italian achievements of the last two generations. The Italians, "pliant and supple" as they are, have proven to the hilt that they can also command the air and the seas, nay, establish a new Empire in Africa to rival the Roman Empire of old.

Bengalis and Italians

Bankim's sociology was then at fault in regard to the prospects of newly-born culture-systems. Or rather, to this extent the social philosophy of Bankim was obsessed by the past character of Italian civilization. That the Italians might evolve new phases unknown to their ancient and medieval history was not an item in Bankim's sociology. His futurism was not futuristic enough. It was much too dominated by the antique to take cognisance of new inspirations, new urges and new ideals as well as their creative force.

In regard to Bengal also we may take it that Bankim's futurism did not go far enough. He seems to have looked back to the past and found no evidences of strong and virile achievements of the Bengali people. There was no evidence for the presence of the "fibre for doing much in the way of real thought any more than of vigorous action." Ancient and medieval Bengal proved that Bengalis were perhaps nothing but "pliant and supple." He was conscious that the Bengalis did not contribute much to the great culture-systems of India. But he observed from his own epoch that the Bengalis were already worth something and that they were beginning to influence larger India also. In his judgment, therefore, the greatest that Bengal could possibly be considered to be capable of was nothing more than being the medium of Europeanization or modernization of India. The "hardier and more original races of India" were to be pupils of Bengal in the matter of mastering the alphabet of European culture.

This is perhaps a "great work," as Bankim calls it. The Renaissance is certainly a great work, but what about the *risorgimiento* of Cavour, and what about *lo stato mussoliniano* of to-day? Eventual consummations of these and allied types in the career of alleged inferior races and classes ought to belong to the sphere of human possibilities in every system of rational sociology.

The Fallacies of Raciological Interpretation and Overhistoricism

No human being, however great an intellectual giant he be, is expected to foresee the developments of several generations. And if Bankim has not been able to raise the pitch of his futurism much higher than what he has done he has but exhibited the limitations of all prophets. But there is something essentially fallacious in his methodology which seems to have set a damper on his futuristic prospecting of Bengal's physical and intellectual resources. This requires some examination.

These ideas of Bankim are evidently pervaded by a peculiar conception of race and the importance of the racial factor in the making of civilization. It assumes or concludes that not every race is capable of certain human achievements. This may be described as the raciologicial interpretation of history and is as fallacious as the climatological. And it has to be admitted that the fallacies involved in both these interpretations were committed by Bankim. Be it observed *en passant* that Bankim was in good company in both, for the name of racialists as of climatologists in the world of social science was and continues to be legion.

The fallacy of Bankim as of other raciologists consists in two facts. First, he evidently attached undue importance to history. Secondly, his reading of history was not adequate.

He appears to have proceeded on the assumption that a race whose past records are unimportant or poor in exploits such as testify to the qualities of hardy and original races is incapable of some day growing into and exhibiting the features of a hardy and original race. This is a very facile conception and commonplace too, being almost a corollary to the cheap platitude of nothing succeeding like success.

Social thinkers like Gobineau (*Inegalité des races humaines*, 1853), Lapouge (*Les Sélections sociales*, 1896), Chamberlain (*Grundlagen des 19. Jahrhunderts*, 1899), Grant (*The Passing of the Great Race*, 1918), have sought to establish the dogma of race-potentialities and the theory of certain races as being the natural rulers of mankind, among other things, on the facts of past history. Races or classes that have not achieved anything in the past are ignored by many eugenicists, economists, political philosophers and sociologists as unworthy of attention in a survey of the hopes and prospective possibilities of mankind. In the struggle for existence or self-assertion these *pariahs* of mankind are postulated to be unfit, incompetent and inefficient. Their capacity for developing a future is questioned at every step. In assigning the Bengalis the rôle of middlemen in the matter of enriching India with European ideas Bankim might have suspected that he was perhaps already claiming too much for a relatively less hardy and less original race, for in his judgment the Bengalis were by all means historically inferior to some of the other races of India.

This attitude may be described as over-historicism and must be rejected as misleading and untrue to the facts relating to the evolution of human progress. The past has certainly its inspiring functions. It contributes to the conjuncture-supplying paraphernalia. Nay, to a certain extent the past can furnish direction-giving and deterministic tendencies. At every turn, however, it is not the past ancestral tradition but the human will that matters. It is the creative intelligence of man that shapes the destiny of the group, the class and the race. It is this individual urge and initiative of the present that knows, if necessary, how to utilize the past in the interest of the future. Emphasis on history may be carried to absurd lengths. Orientations to history are always desirable, but history-riddenness is a vice. It is unpardonable among statesmen and applied sociologists. Obsession by history renders one blind to the reality that history-less groups and classes have often by sheer energism and self determination succeeded in changing the face of the world. The races can recreate and transform themselves into something new under the influence of material or moral inspirations. But the rôle of the free initiative and moral enthusiasm in human destiny is overlooked by those who attach undue importance to history. Bankim's idea about the future of Bengal appears to have been directed by such over-historicism. He forgot that history is not all in human life and that there are other forces besides history and independent of history.

In the second place, Bankim's analysis of the alleged inferior races *e.g.*, the Italians and the Bengalis, was unsound, partial and incomplete. Like many sociologists obsessed by the dogma of superiority or inferiority as established by past history Bankim forgot to consult history in regard to other but very valuable matters. It is history that shows that no race or no class is eternally contemptible or inferior through all the ages and that no race or no class can always maintain its superiority or efficiency. There is hardly any race or class that was not contemptible, inferior, *pariah*-like in certain epochs of its existence.

It is demonstrated by history, again, that the contemptible and unfit or inferior races or classes of to-day are the creative and efficient or dominant races of to-morrow. If the history of mankind teaches anything it teaches the great lesson, namely, that one can but exhibit a lack of sanity if one looks back to the past or looks for historic precedents while analyzing the potentialities of those individuals, groups, classes, races, and nations which are not known to history, and which have yet to contribute to the civilization of mankind, in other words, whose history remains still to be made in the future.

The history of civilization is indeed to all intents and purposes a series of inferior, incompetent and worthless groups or races rising to the status of superior, dominant and efficient groups or races. The creative urges operating among the alleged inferior races or classes, the *pariahs* of mankind, have as a rule escaped the serious attention of eugenicists, political philosophers and culture-historians.[1] Had Bankim's sociology been sufficiently alive to the powers and capabilities, *l'élan de la vie*, of the historically inferior races it would not perhaps have failed to find for the Italians and the Bengalis a much higher rôle than that of being merely the bearers of the Renaissance, glorious albeit it is, and then perhaps of retiring. The adventures of the " hardier and more original races," whatever they be, might then have been foreseen in the futuristic planning of Bankim regarding the " pliant and supple races " of Eur-Asia.

Bankim needed a sociology that, in the first place, renders unto history the things that are history's and unto creative intelligence, will and initiative the things that naturally belong to them. Further, he needed a sociology that, in the second place, takes full cognizance of the thousand and one inferior, unfit, incompetent, worthless, submerged, oppressed or depressed classes, the *pariahs* of the diverse nooks and corners of the world as having conquered their " place in the sun " in this epoch or that. Fortified with such sociologies Bankim might have delivered another message. These new sociologies would perhaps have to pronounce that the "pliant and supple" Italians and Bengalis after discharging the duties allotted to them for a tim do not necessarily have to retire in favour of the " more hardy and original races " but that in a future scheme of developments the functions of these latter may be efficiently discharged by the Italians and the Bengalis. But

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[1] B. K. Sarkar : *The Sociology of Population* (Calcutta, 1936), pp. 101-128.

Bankim's sociology is not of this type. Perhaps he expected that the shortcomings of his sociology, such as they were, might be corrected by the magic and creative urge of his doctrine of *Bande Mataram.*

BANKIM AND AFTER

The world knows that in 1893, the year before Bankim's death, the self-conscious voice of Young Bengal was heard by the East and the West at the International Parliament of Religions, Chicago, through the personality of Vivekananda. And before the century was out Vivekananda was in a position to declare to Young Bengal at Calcutta in 1897 as follows: "We have to conquer the world. That we have to! India must conquer the world, and nothing less than that is my ideal." Eight years later in 1905 was witnessed the birth of Young India through the exploits of Bengali energism. Since then Young Bengal has been out all the time conquering and to conquer.

To-day the Bengalis, perhaps "pliant and supple" still, do not yet have to think of retiring in any field in favour of the "hardier and more original races of India." Young Bengal is still self-conscious, adventurous, tenacious and strenuous.

It is these post-Bankim experiences of world-culture that have to be assimilated by sociologists while surveying the achievements and limitations of Bankim's social philosophy. All these data serve to furnish additional justification for the contention that Bankim was misled by race-dogmatism and over-historicism as prevalent in the third quarter of the nineteenth century and that these sociological *isms* placed a damper on Bankim's optimism in regard to the prospects of the Bengali people.

PHILOSOPHY IN LORD BYRON

M. TAHIR JAMIL, M.A., B.E.S.

TO present Byron as a philosophic poet may appear too far-fetched at first sight, the concurrence of opinion being that there is no philosophy in his utterances. It is reinforced by the poet's own sneer at the philosophical systems of Plato and Berkeley in "*Don Juan*" and his condemnation of philosophy in general as

> "Of all our vanities the motliest,
> The merest word that ever fool'd the ear
> From out the schoolman's jargon." [1]

He is equally emphatic in his regret with regard to Shelley's "affection for metaphysical utopias." "Shelley appears to me mad with his metaphysics," said Byron on one occasion to Gamba. "What trash in all these systems ! say what they will, mystery for mystery, I will find that of the Creation the most reasonable of any." Systematised philosophical thinking found no place in Byron's temperament. Goethe, the great poet-critic of Europe in modern times, tells us that the moment Byron begins to reflect he is a child. But did Byron ever reflect ? His mood and temperament never lay that way. There was no time for him to reflect. He could not give us a logical process of reasoning born out of cool speculative moods. He wrote under the influence of some irresistible power within, and thought only by intuition. "I feel writing as a torture," he asserts, "which I must get rid of, but never a pleasure." His was a fitful genius with constant ebb and flow.

Goethe, however, does not deny to Byron his just meed of admiration. He even over-estimates Byron's position and puts him at the top of the intellectual geniuses of the age. "A character of such eminence," he observes, "has never existed before, and probably will never come again." He is still more emphatic when he claims: "I could not make use of any man as the representative of the modern poetic era except him, who is undoubtedly to be regarded as the greatest talent of our century." In such high terms is the praise showered upon Byron by one whose estimate cannot be over-rated. He is the unbiased judge whose verdict is neither coloured by prejudices, nor swayed by a show of pious resentment, denouncing the supposed immorality of the poet and his works. He correctly appraises the worth of Byron's poetry when he regards it as a cultural force in spite of many " immoral " passages, for it is not only from " the decidedly pure and moral " that we are to learn, rather, " everything that is great promotes cultivation, as soon as we are aware of it." This element of greatness and grandeur has been reluctantly admitted even by the worst detractors of Byron.

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[1] "*Manfred,*" III, i.

If, therefore, Byron is really a great genius, he must have some philosophy of life ; and our inquiry is concerned with the possibility of finding out such a significance in his poetical works. In the following pages we shall make an attempt to determine the philosophical tendency in him and exhibit the extent of its breadth and its depth, for he occupies a unique and an important place in the group of poets belonging to the romantic school of poetry. Other poets of the group had been more or less dealing with a mystical philosophy of life that did scant justice to man's irrational actions and passions. In them we find the fullest sympathy with the dark side of life, but their attitude towards it had been that of one looking from an elevated position downwards, with a feeling of sympathy and patronage. In Byron we have one who reverses the standpoint and looks upwards, himself standing on the level of ordinary mortals. With the gift of " titanic feelings as well as titanic intellect," as Caldwell tells us of Schopenhauer, Byron too " had more interest in the failures in life and nature than in the successes, in the bondage and necessity of man than in his liberty and freedom."[1] In that age of idealism it was for him alone to do full justice to the actual, retaining at the same time his hold on the idealistic philosophy of the time. If he has painted life as a tragedy with all its miseries and misfortunes, it was because he insisted upon the necessity of facing facts without transfusing them into a rosy-tinted picture through " the might of thought " as others had done. He, at the same time, does believe in a spirit-world apart from the outer world of appearances, and we shall try to extricate his positive teaching, that demands a search for the noumenal within the phenomenal, from the somewhat contradictory position of a pessimist which makes the unwary reader believe that the poet held to that dark creed as his philosophy of life. As we shall find, if Byron scoffs at everything human, it is because he is antagonistic to the vanity of the age. In current theological institutions he finds too much insistance upon dogmas instead of their truths being the facts of the mystical experience of every individual, and so insists upon the strengthening of the receptive faculty of the soul in order to possess an intuitive grasp of religious truths. This was to be effected by a proper cultivation of the faculty of Reason in all its aspects, so that the existence of the transcendental world might come to man as a fact of experience, both as a matter of feeling and as an intuitive conviction. It was so with Byron, and his poetry considered in this light is a fascinating study.

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[1] W. Cadwell : "Schopenhauer's System in its Philosophical Significance," p. 16.

For the purpose of our study we may divide the poetical career of Byron into two periods. Such a division is not only convenient but actually exists in the growth of the inner vision that the poet exhibits after 1816, the date of his voluntary exile with ignominy attached to his name. All his poems before this period mark the stages of his growing intellectual maturity. They reveal to us how ardent was the search of the poet for a convincing and inspiring philosophy of life, that could aid him in his struggle against a malignant Fate and a tradition-ridden society blinded by prejudice and convention. They display the many-sidedness of the poet's genius, ranging from the sceptic and pessimist to the profound believer in God and optimist as to the inherent greatness of man.

The moody and reflective temperament of Byron found its first response in his early companionship of Nature. "The wild scenery of Morven and Loch-na-gar and the banks of the Dee," in the poet's own words, filled him with unbounded joy as he used to ramble about them in his boyhood. They developed his mental faculties and stimulated his imagination. They impressed him with their grandeur and sublimity, splendour and beauty, peace and harmony, vastness and eternity. In them, in accordance with his early Calvinistic training, Byron perceived the hand of the Supreme Creator ordering the material form of Nature and regulating the operation of her mechanical laws. It is such a faith that the poet records in "*The Prayer of Nature*" when he says:

"Thou, who canst guide the wandering star
Through trackless realms of aether's space ;
Who calm'st the elemental war,
Whose hand from pole to pole I trace."

Hence his worshipful attitude towards her not as a deity but as a temple reared by God Himself where man could pay Him due homage and adoration. It is more abiding than the "Gothic domes of mouldering stone," and its laws reveal the decrees of God uncorrupted by human interpretation. They are sufficient for the poet to give him a code of conduct and morality, and he feels no necessity to seek the guidance of a "prophet's laws." The position is a curious intermixture of orthodox faith in an eternal, personal God who has created the world and controls it from outside, and the deistic conception of Nature's self-sufficiency as the manifestation of God and His laws. This is the highest spiritual experience which the poet, during this period, can feel in the presence of Nature. It displays the immaturity of his intellect and a lack of genuine emotion.

These elements were however, rapidly growing in Byron. In the early cantos of "*Childe Harold's Pilgrimage*," we notice a change in his attitude towards Nature. Through the quickened receptivity of his mind he now discovers in her a life of harmony, freedom and happiness. He finds his own burden of grief lightened in her joy-giving loveliness, and no more feels lonely in the company of natural objects. He seems to hold converse with them as he views their "stores unroll'd" before him. They betoken to the poet the presence of the very spirit of Goodness pervading the entire scene. The glories of Nature exultantly cry to man to enjoy their charm and derive from them a moment of peace and joy before he passes away into the nothingness of the grave. But man remains unheeding to her call and "brute-like" devastates her beautiful surface. He, like the Spirit of Evil, is in eternal conflict with Nature, the Spirit of Goodness, and to the great regret of the poet, very often triumphs over the seraphs he assails. So cried Byron in distress:

> "So soft the scene, so form'd for joy,
> So curst the tyrants that destroy."[1]

We find in all this a growing spiritualisation of Nature which prepares us for the subsequent mystic exultation of the poet in her company. So far he displays only the capacity to converse with her charms in a spirit of love.

In matters of religion, Byron had a singularly misguided course of instruction in his boyhood. The natural bent of his mind was

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[1] "The Giaour."

Religion

towards a love of freedom in thought and action. In school-days he was a champion of rights and a defender of the weak. His life throughout was an impassioned struggle for the political, social, and religious emancipation of man. The gloomy creed of Calvinism, into which he was brought up in childhood, at first impressed him with the terror and awe for a wrathful deity, and then made him rebel against that conception. He learned from it that things were predestined for man, and that God was to be worshipped more out of fear for His punishment than out of love for His mercy and grace. Both these positions became incomprehensible to him as he began to think for himself. In the doctrine of pre-destination, with its idea of apportioned sin, he saw nothing but the most flagrant injustice of the deity of popular faith who compels man to do things according to his own pre-ordered decree and then punishes them for their involuntary action. And the idea of worship out of fear he condemned as an irrational deed, beneath the dignity of man.

This does not mean that Byron was infused with the iconoclastic zeal of Shelley. He was never an atheist or an unbeliever. The worst that can be said of him is that he was a sceptic. In his own words, "I deny nothing, but doubt everything," not the existence of God but the deeds attributed to Him by man. With the Bible as a part of his daily reading, and having been "cudgelled to church" in his early days, he developed a profoundly religious feeling with a firm belief in God, which he unreservedly revealed in the "*Hebrew Melodies*." He was never without a fervent adoration for the personal and creative Deity of Christian theology as we have seen in his treatment of Nature, and was always willing to submit himself, in all humility, to the mercy and grace of that God. So he says in "*Childe Harold*:"

> "Before the Chastener humbly let me bow,
> O'er hearts divided and o'er hopes destroyed."[1]

His utter surprise at the charge of atheism brought against him by the public, and the protestations of faith on his own part, we find in some of his correspondence of this period. In his letter to Hodgson, written in 1811, he throws himself "on the mercy of the 'Great First Cause,' least understood who must do what is most proper," while in his letters of 1813 written to Gifford and to Miss Milbanke he candidly affirms his faith in God and desires "to be convinced of much more."

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[1] "Childe Harold's Pilgrimage," II, xcviii.

One thing we must, however, notice in connection with his conception of God towards the close of this period. Though he never believed in the doctrine of pre-destinated sin he had come to believe in a power that guided and controlled the events in the life of man. There were changes and vicissitudes in man's career that were entirely beyond his control and made a plaything of him. Byron had bitter personal experiences in this direction. He, accordingly, came to recognise in "*The Corsair*" the power of Fate as the inexorable decree of the omnipotent Deity, not as a tenet of Christian faith, but as a transcendental idea of the World-Will worked through man. In the case of Conrad the events follow fast and the hero seems to be completely under the control of some greater power, yet no miracle is worked. It is man's own activity that works out the Universal Will as an act of free-choice and for that he stands exalted or condemned. This was the conception of the transcendental greatness of man that characterised the age, and we find in Byron an acceptance of that creed. Conrad is a personification of the human will that has been developed through assiduous culture and controls the baser elements of human nature, symbolised by the masses. It gains its ascendency by shunning "the grosser joys of sense," which are generally sought by the people, and "seems nourished by that abstinence." Released from the pursuit of mundane objects, it rises supreme, and makes the lower faculties of man carry out its will and work harmoniously. It triumphs over all the difficulties and trials of life and remains exalted even in defeat. This leads the poet to give us his philosophy of life when faced with failure and defeat, and when the mind sorrowfully recalls "ambition's expiring dreams." The feeling of the sufferer is usually that of remorse and repentance, and Byron has given us a masterly psychological study of it in "*The Corsair*." He says:

"There is a war, a chaos of the mind,
When all its elements convulsed, combined,
Lie dark and jarring with perturbed force,
And gnashing with impenitent Remorse—
That juggling fiend, who never spake before,
But cries "I warned thee!" when the deed is o'er.
Vain voice! the spirit burning but unbent,
May writhe, rebel—the weak alone repent!"[1]

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[1] "The Corsair."

Repentance, according to him, is useless and unavailing, because, in the first place, the course of action was freely-willed, and in the second place, it is irretrievably past. It is not for man to whine when the blow has fallen. He is also not to exhibit the common weakness of humanity that lays itself low and craves for mercy in moments of despair. The highest act of virtue, on the other hand, seems to be neither to submit or yield to misfortune, nor to pray for self destruction, but to bear all with determination, and thank God for the gift of fortitude. Such a behaviour signifies the reconciliation of the individual will with the universal. It takes us out of a life of impotency, repentant contemplation and ineffectual ideas into one of volition and attainment through a conscious effort of the will.

With no faith in the utility of outwardly acts of prayer and devotion, Byron did not have a high regard for religious institutions. He found them identified with dry external formality and class custom, instead of being subordinated to enlightenment and virtue amongst individuals, and a gospel of love amongst mankind. These were the essential constituents of genuine piety, but were held at a discount by the warring creed that proclaimed the doctrine of mutual hatred and asked of their adherents to expiate for their guilty deeds by practices of hollow faith. In "*The Prayer of Nature*" the poet has given us a strong denunciation of established systems, from this point of view. He says:—

"Shall each pretend to reach the skies,
Yet doom his brother to expire,
Whose soul a different hope supplies,
Or doctrines less severe inspire ?
Shall these, by creeds they can't expound,
Prepare a fancied bliss or woe ?
Shall reptiles, grovelling on the ground,
Their great Creator's purpose know ?
Shall those, who live for self alone,
Whose years float on in daily crime—
Shall they by Faith or guilt atone,
And live beyond the bounds of Time ?"

On the other hand, Byron cared for the universal elements of religions and regarded them as good, provided their followers attended to them properly and did not make them a "mask to cover villainy," as he remarked to Fletcher. In his own case he is reported to have confessed: "I do not go to Church, like many of my accusers, but I have my hopes that I am no less a Christian than they, for God examines the inward parts of a man—not outward appearances." All these declarations voice his great desire to see religion recognised not merely in its formal side but as an ideal and spiritual effort on the part of man to eradicate the evils of selfish and baser instincts of life. He did not care what rituals a religion imposed or what form it wore, provided it yielded to its followers a positive experience of delight in an unselfish devotion to mankind. These were the higher purposes of life that could not be realised by mere verbal recognition. They had to be as instinctive, organic, and real in the nature of man as were his rough sensibility and evil desires. It is thus that Byron deals with the transcendental significance of human action by seeking its explanation from the standpoint of the self or the will within.

The problem of the immortality of the soul was a subject of constant speculation with Byron. With his hopes blighted by his first failure in love, and always brooding over it in his despondency, he felt disgusted with life, and his thoughts naturally wandered into the future prospect of the soul. Here he vascillated much between faith and scepticism, and this reveals the struggle that was going on in his mind. Brought up under an orthodox creed his impulse lay towards the acceptance of the doctrine, but the empirical spirit of the age told him not to accept it on trust. In "*The Hours of Idleness*" the problem has been often raised and the poet shows his leaning towards the former attitude. In "*The Prayer of Nature*" he is undecided and does not know whether to think that the soul, after "this dust to dust is restored," will "float on airy wing" and be united with God, the spring of all being, as Shelley conceived it would, or to consider it as deemed to "share with clay the grave's eternal bed." The former aspiration, however, is the strongest and most legitimate in man, sharing as he does in the Divine, and the poet concludes with the hope that to God again may his erring soul fly when released from the body. This hope was vague and indefinite, but was beginning to form itself into an articulate creed. In "*Adrian's Address to his Soul,*" to the question

> "To what unknown region bourne,
> Wilt thou now wing thy distant flight?"

the poet's answer is that the soul, leaving its fleshly abode, would exist in some place deprived of its "gay humour," and live "pallid, cheerless and forlorn." Similar conception of the flight of the soul "to the regions of night" is repeated in "*The Tear*," which shows that the poet's mind is not made up as to the exact conditions of the soul's future existence, but that he does believe it to be imperishable, and regards in death a haven of rest after the stormy battle of life. Writing to Hodgson in September, 1811, he declares: "I will have nothing to do with your immortality; we are miserable enough in this life, without the absurdity of speculating upon another. If men are to live, why die at all ? and if they die, why disturb the sweet and sound sleep that 'knows no waking' ?... I looked to death as a relief from pain, without a wish for an after-life, but a confidence that the God who punishes in this existence had left that last asylum for the weary." Byron came to hold this opinion as a result of his personal sufferings and the conception of a merciful God as opposed to the God of vengeance. Miseries in the life of man are sufficient to break the strongest spirit without the necessity of adding to it the terror of a tortured life in eternity, or even the prospect of a happy life in heaven. The despair which has been a permanent feature of Byron's life has made him sick of existence both here and in the hereafter, and he represents in the character of the Giaour the feeling of his jaded soul that desires no pleasures of heaven but a peaceful sleep. Under the shadow of death, the Giaour rejects the consolations of prayer and declares :

"Waste not thine orison, despair
Is mightiest than thy pious prayer:
I would not, if I might, be blest;
I want no paradise, but rest."

His "o'er-laboured" soul longs only for the "sweet forgetfulness of life,"[1] and seeks death as "the universal home,

"Where weakness, strength, vice, virtue, sunk supine,
Alike in naked helplessness recline."[2]

Such a dark view of human existence with nothing to look forward to but the cold grave as its ultimate destination could not be a very comforting creed. Doubtless, the poet regarded it as a sleep of rest in which we dream the least, yet the prospect of eternal inactivity and nothingness cannot be in harmony with the principle of life and being which is the chief quality of the soul. Byron realised this fact too well, and side by side with his cynical outbursts, he never fails to exhibit, even to the charge of inconsistency, his undying faith in the "final goal" of the soul which consists in its return "to Him who gave."[1] The inner voice of his soul whispered to him, at rare moments, that all did not close in the grave and that death was not an end in itself but the beginning of a happy and an eternal life. It was the growth of that transcendental insight that marks the close of the first period. In "*Lara*" and the "*Hebrew Melodies*" there is an emphatic affirmation of the immortality of the soul in a state of perpetual union in the Universal. "The immortal mind," after it "leaves its darken'd dust behind," he says in the poem, "*When Coldness Wraps the Suffering Clay*," flows back into the sea of Universal Mind, becomes its part and parcel, and partakes in its infinity and eternity:

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[1] "Lara," I. xxix.
[2] *Ibid.*

> "A nameless and eternal thing,
> Forgetting what it was to die."

In the physical form of human beings, he too, like Shelley, beholds a spiritual essence, the divine soul, which finds itself clogged in the prison-house of the flesh; a "bitter boon" of Nature as he tells us in "*Lara*." But while with Shelley the mould of clay is a thin veil, and the spiritual insight of man can penetrate through it in moments of ecstasy with Byron the heavy burden of flesh can never be lightened except when the soul frees itself through death and is finally merged in the Being of the Divinity. It is helped to that destiny by sincere faith and virtuous deeds, and not by merely ceremonial observances of a religious sect. As death draws nigh, Lara smiles "with an eye profane" at "the absolving cross" and "the holy bead," which Kaled flings back

> "As if such but disturb'd the expiring man,
> Nor seem'd to know his life but *then* began,
> That life of Immortality."[1]

This is a definite advance in Byron's conception of the future life of the soul. He had expressed doubts at his earlier utterances, had denied it later, but now he seems to be convinced of its veracity as he frees himself from the godless materialism, superficial deism, and rampant rationalism of the eighteenth century. The faith remained with him to the last, and its closing phase is best expressed in his dying words when he said to Parry: " Eternity and space are before me; but on this subject, thank God, I am happy and at ease. The thought of living eternally, of again reviving, is a great pleasure."

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[1] "Lara." II, xix.

[*To be continued.*]

EARLY ANNALS OF THE CALCUTTA UNIVERSITY, II

1859-66

A. P. Das Gupta.

C. A Home of its own for the University

We have in the minutes of the Provisional Committee dated 24th January, 1857 the following entry:—

" Read a letter from Major Bell, temporary president of the Building Committee of the Presidency College, dated the 17th January, as to the accommodation which the University and its office will require in the new building.

" Resolved that a private room and an office for the Registrar, additional space for records and muniments when required, a council chamber adapted for meetings of the Senate, its Syndicate and Faculties, and a large hall for examinations include all the requirements of the University."

The University however remained for a long time without a council chamber or an examination hall or even an office building of its own, before vigorous steps were taken to have a suitable habitation for it. The Registrar held his office in a suite of rooms at No. 10, Camac Street, far removed from the Indian quarter of the town to the great inconvenience of most who were concerned with the infant institution. The Syndicate held its monthly meetings at the private residence of the Vice-Chancellor. The meetings of the Faculties were held sometimes at the Civil Engineering College, and at other times at the private residence of the president of the Faculty ; and the meetings of the Senate at the residence of the Vice-Chancellor, the Civil Engineering College, or the Town Hall. In the affiliated institutions sufficient space was not available for examinations; and the Town Hall was generally used. The whole of the Town Hall was however not av
able and only a portion of the ground floor was used to acco
candidates. On one occasion the B. A. candidates were

during a great part of their examination, by a musical company practising on the upper floor of the Town Hall and the settlement of the Bengal races in a room adjoining the examination room.

The necessity of a habitation for the University was not pressed on the authorities in the first few years of its existence, partly because the success of the infant University during these years was naturally a matter of speculation, but mainly because it was felt that in view of the financial difficulties of the government caused by the Mutiny such application would not meet with any response. The University however soon made rapid strides and the financial troubles of the Government gradually began to disappear.

At every succeeding examination the problem of accommodating the candidates increased. One thousand and fifty eight candidates enrolled themselves for the Entrance Examination held on the 2nd January, 1862. The space available for the University in the Town Hall did not suffice and the examination had to be held partly in tents erected on the Maidan. The percentage of successful candidates was 47·16 of the number who appeared as against 51·23 in the previous year. The Junior Board of Examiners in Arts in reporting the results of the Entrance Examination to the Syndicate on the 31st January, 1862 referred to the intense heat under the tents in the afternoon of each day and suggested that this had possibly contributed to the larger number of failures that year. They remarked, " Many of the examiners whose duty it was to be present in the tents, complained of the heat and confinement which . . . with a due regard to health, they should not have been exposed to. But if these gentlemen suffered from such causes when they had no mental labour of any nature to perform, and were merely acting as policemen, how much more must the candidates have suffered. It is obvious that where men's minds are exposed to the anxiety and labour attending on such an examination, no effort should be spared to avoid any unusual physical strain. . . . We trust that the Vice-Chancellor and Syndicate will pardon us for observing on this point, that it is unbecoming the dignity of a great University at the metropolis of the empire, not to have a suitable building, under its own management, for the conduct of its affairs. The success of this University is no longer a matter of speculation ; the applications for Entrance are increasing in a ratio that we believe has no parallel in the history of the world. For those who have entered, additional means of instruction are becoming every year more necessary. Suitable halls in which lectures in some of the higher branches, as was once proposed, might be given to the students of its many affiliated institutions in which examinations might be held and degrees conferred, have become a necessity, and we venture to express a hope that means may be taken, before long, to provide a University building worthy of the great objects which the University has been founded to carry out.'' Thereupon a sub-committee consisting of Dr. Duff and the Registrar was appointed to report whether a University building was required, and if so, what should be its situation and size. The sub-committee reported to the Syndicate on the 18th February, 1862. Discussing whether a University building was required the sub-committee pointed out that there was no building in Calcutta where University examinations could be held " with that convenience and propriety which their importance deserves.'' They referred to the inconvenience which candidates suffered from during the last examinations. Besides, a suitable building was required for the Registrar's office and for holding the meetings. The most important point in the opinion of the sub-committee however was that the University ought to have a building of its own where the proposed University lectures could be delivered. For this purpose, " even if some one of the affiliated institutions could afford the necessary accommodation, it will be apparent that the University could hardly accept it ; as this might give rise to a dangerous preference of the institution selected over the others.'' Among other reasons for a University building was " the influence which such a structure must necessarily have on the community for whose use it is intended. It will bring home, more forcibly to the minds of all, the objects to be attained by the University, and it will impress on the natives of India the pains taken and the interest felt by Her Majesty's government on their behalf. In no country should such influences be disregarded ; but in India, where so much depends on outward appearance, it is more especially desirable that the highest educational institution of the country should have something more than a name to recommend it to the notice of the people. Moreover a suitable edifice is a necessary part of all similar institutions in Europe, with the single exception of the London University, an exception which should not influence the decision of the present question in as much as the London University exists under very different circumstances.''

As to the accommodation which would be required, the sub-committee opined that, " a two-storied building on a base of 150 feet square would probably be sufficient. This should contain, on the upper floor, a large hall of 150 by 100 feet for the First examination in Arts, the B.A. and all other higher examinations, and two theatres for lectures of 75 by 50 each. On the basement story might be a library, rooms for Philosophical apparatus, and Museums illustrative of Physical Science, rooms for meetings of the different Faculties, a robing room for the Senate, Registrar's office and a hall, somewhat smaller than the hall above stairs, for meetings of the Senate. Such a building would afford ample accommodation for all purposes, except the Entrance examination, which must be held partly there and partly in some other available building." This was unavoidable, because with the gradual increase in the number of candidates for the Entrance examination it was impossible to make any provision within a single building.

As to the site of the new edifice the sub-committee reported that it " should be somewhere in the line of Coolootollah Stre t, so as to be intermediate between the native colleges on the one hand, and the European and Eurasian on the other. This is a point of paramount importance. The University being from its very nature mainly designed for the native community, their feelings and convenience ought to be very specially consulted. . . . We feel assured that the line now indicated is the most southerly limit that could be regarded as tolerable by the native inhabitants at large. . . . " we have learnt that a large space of ground, in the locality now referred to, has been purchased and its *sic* being cleared for the erection of a building for the Presidency and Medical Colleges. It probably might be a saving of public money were a portion of this space set apart for the erection of a suitable edifice for the University."

The matter was brought before the Senate on the 27th February, 1862. The Senate referred it back to the Syndicate with the request that the opinion of the Faculties be taken and that their reports after consideration of the Syndicate be brought up in a ripe form for the decision of the Senate.

When the matter was referred to the Faculty of Law for its opinion, that Faculty agreed that a University building was necessary, but it was unable to come to any conclusion regarding a site. If professorships were established, it thought, " the building should be situated in the native town "; otherwise, " we do not see that inconvenience would result from having the building in some more open, airy and conspicuous locality." The Faculty of Medicine merely resolved that

" . . . the situation and nature of the building must depend on the decision come to by the Senate on the question of establishing University professorships." The Faculty of Civil Engineering was prepared to express a more definite opinion and suggested that the University building would be best placed immediately in front of the Small Cause Court, whereas the Faculty of Arts resolved that the University building should be " situated in the native part of Calcutta, and that it should be capable of extension."

In the meanwhile a reference to the subject was made from the highest quarter when Lord Canning, replying to the farewell address presented to him by the Vice-Chancellor in a special meeting of the Senate on the 14th March, 1862, remarked, "Of all the shortcomings, which have necessarily attended upon an administration carried on through times of civil trouble and of financial difficulties, there has been none which has caused me more regret than that which has resulted from the necessity to withhold, for so many years, all increase of expenditure for education. And, although this necessity has pressed indiscriminately upon education of every class, it is in regard to the education of the higher ranks of native society that I have most deplored it. Sir, I am satisfied that in giving to those ranks, not in Calcutta only, but elsewhere in India, the opportunities of a liberal education which shall be acceptable to them, the British power in India would find a great help to good government and one of its best safeguards. But it has not been possible to attempt this, and mainly for the same reason, no progress has been made towards giving to your University a local habitation of its own. I trust, however, that better times are at hand."

The Syndicate, on the 5th June, 1862, adopted the view of the Faculty of Arts with reference to the site of the University building. It was also resolved that

" The Syndicate is led to believe that a space of ground, not less than five hundred feet square, should be secured at once, regard being had to the daily increasing cost of land, and to the necessity of providing beforehand for the gradual extension from time to time of the University buildings to meet the growing requirements of the University.

" The building to be erected immediately should it is considered contain at least, (1st) A spacious and indeed a stately Senate House or University Hall for the public meetings of the Senate. (2nd) A University Library of suitable dimensions. (3rd) A reading or consulting room. (4th) A suitable chamber for the ordinary meetings of the Senate, the Syndicate, and the Faculties. (5th) A retiring or robing room for the Chancellor, Vice-Chancellor and Senators. (6th) An office for the Règistrar. (7th) A record room and office for his clerks. (8th) and (9th) Two large examination rooms capable of being fitted up, if necessary, as lecturing halls or theatres. The Syndicate recommends that the ordinary University examinations should not be held in the Senate House, and, on this ground, has indicated the want of separate examination rooms. It desires also to point out that the design and plans of the University building should be so framed as to admit of future symmetrical additions being made.

" The details of the University buildings can of course be properly arranged only when a formal decision shall have been obtained as to the site, and as to the institution or otherwise of University professorships. But the submission of this general description of the views of the Syndicate as to the immediate requirements of the University in this respect, may conduce to the early adoption of some definite recommendation by the Senate."

On the 14th June, 1812, the Senate passed resolutions on the subject identical with the views of the Syndicate and decided to apply to government to sanction the necessary expenditure. A letter in accordance with these resolutions was then written to the Secretary, Government of India, Home Department (25th June, 1862).

On the 12th March, 1863, a reply was received from the Secretary to the Government of India, Home Department, informing the University that the Governor-General in Council " will be prepared to enter upon the consideration of the proposal for a suitable building for University purposes whenever a site for such a building shall have been finally selected, and a plan of the structure prepared on approved principles, together with a careful estimate of its probable cost," and also requesting the University to correspond with the Public Works Department to which the papers had been forwarded for the settlement of necessary preliminaries.

While the subject of a habitation of its own for the University was thus making slow progress the University Offices had to be removed from No. 10, Camac Street. The Registrar was served with a notice to vacate the rooms from the 1st January, 1864. Another suite of rooms was found for the same rent at No 3, Russell Street where the offices were shifted.

Within a few months, the site for the proposed University building was settled. On the 31st March, 1864, the Government of India communicated to the Secretary to the Government of Bengal in the Public Works Department that " for the University building the Governor-General in Council is of opinion that no better site can be found than to the west of College Street, facing the tank in front of the Hindoo College. Some of the ground already belongs to the Government, but if more is found to be required, the frontage beyond the present Government boundary may be taken up as far as the corner of the Hindoo College Square. The building should be arranged in such a manner, having regard to the centre line of the tank, as will admit of a symmetrical extension of it towards the corner of Colootolloh Street, should the purchase of the bazar hereafter become possible, which at present is not the case.........the Lieutenant-Governor will now be good enough to cause the needful designs to be prepared." It was added that " the Government of India considers that the University building being of a somewhat cosmopolitan nature, and at the same time being of moderate dimensions, may, without objection, be dealt with in a less strict manner as regards the outlay on work of a decorative description."

More than a year and a half elapsed before the University heard on the subject from the Public Works Department. On the 11th December, 1865, the University was informed that Mr. Granville, the Architect to the Government of Bengal, had been desired to wait on the Vice-Chancellor with the plans of the proposed University building and that the P.-W. D. would order the commencement of the work as soon as the plans were approved by the Syndicate and funds for the purpose were made available by the Government of India to whom the University was requested to apply for a special grant to be added to the Educational Budget of the ensuing year, as it was not possible to meet any part of the cost of the proposed building from the limited appropriation for Public Works in Bengal.

A letter was then written to the Government of India approving the plans prepared by Mr. Granville and requesting that a special grant for the purpose may be added to the Educational Budget of the ensuing year. The Government of India were of opinion that " it may yet be found possible to arrange the provision of funds without exceeding the Bengal Public Works budget grant" and informed the P. W. D., Bengal that the Governor-General in Council was very anxious that the work should be taken in hand at an early date and that every effort should be made to hasten the preparation and submission of the design and estimate.

The following estimate (Estimate No. 1865-66 P. W. D., Bengal) was then submitted by the additional Executive Engineer of the Presidency Division for approval of the Government of India:—

For site	Rs. 81,660
For buildings, exclusive of out offices	,, 1,70,561
Total	Rs. 2,52,221

The sanction of the Governor-General in Council was conveyed in the orders of the Government of India in the Public Works Department No. 249C, dated 7th March, 1866, and the Architect to the Government of Bengal was instructed to go on at once with the work "on the Government land selected for it which is facing the centre of College Square Tank" The work was completed by the end of 1872 at the much higher cost of Rs. 4,34,697.

The first Convocation of the University in its own home was held on the 12th March, 1873. The sentiments expressed by the Vice-Chancellor, Mr. E. C. Bayley, on this historic occasion, deserve to be recorded. He remarked: "In to-day entering into possession of the noble hall in which we are assembled, the University of Calcutta enters also, it may be said, upon a new epoch in its career. . . . It was in the midst of the chief struggles of 1857 that the Government of India created the University of Calcutta, and gave to it, by the sanction of law, an independent and corporate existence. That work has now been completed by the liberal gift of this building which will hereafter constitute its local home and its visible embodiment."

THE VIGOR OF PSYCHOLOGY IN AMERICA

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IT has been said that psychology has a long past but only a short history. This paradoxical statement is not an expression of reproach or praise. Nor does it indicate anything about the remarkable vitality of psychology in the West, especially in America. It simply gives a perspective which can be sketched briefly. In ancient India and Greece, in mediaeval and modern Europe and America up till about 75 years ago, philosophy entirely nursed psychology. She wrapped it with her traditions and carried it in her arms. She showered it with her wisdom and guided its steps. Psychology grew up but it was not its own master. When science, as early as the sixties, stalked over Europe knocking down some of the postulates and props of philosophy and religion, psychology was at a loss. Long before Darwin, Lamarck and Huxley wielded the iconoclastic hammer of biological evolution the empirical writings of Locke, Hartley, and others of the same school, which made mind as nothing but a vast and intricate mesh of ideas, each connected with the other according to the " magic " law of association, had already been weaning psychology away from the traditional emphasis of philosophy. Progress in physiology in the first part of the 18th century and earlier helped to prepare the scientific basis of psychology. The twin principle of observation and experimentation which is the gospel of scientific methodology was in the air.

PSYCHOLOGY AS A SCIENCE

Psychology began as a science in 1860 with the publication of Fechner's book *Elemente der Psychophysik*, the first book * on experimental psychology based upon experimental data and not upon armchair speculation. Yet Fechner, who was a sort of a mystic, wrote this book for the sake of advancing philosophy, for the sake of solving the relation between body and mind, and not for the sake of placing experimental psychology on its own feet. But he was indirectly doing that very thing. He lifted and compared over 64,000 small weights of different values and after many years came to the mathematical and psychological conclusion that the relationship between the sensation of weight and actual weight is not linear but logarithmic. That is, unequal additions of weight of a proportionate value give equal increases in sensation of weight. This relationship was extended to other sense fields. Wundt, the German philosopher, established at Leipzig in 1879 the first formal laboratory of experimental psychology in the world. He published many researches and trained many students who later became distinguished in psychology in Europe and America. He was combining the introspective with the instrumental method to investigate sensation, memory, imagination, feeling, etc. In methodology psychology was fast getting away from philosophy but the theoretical separation between the two was not as pronounced as it is to-day.

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* Although modern science is beginning to throw light on some of the profound Indian researches in Yogic, psychological and other cognate subjects, such researches are not mentioned in this article because their approach though objective in certain respects has motivations and characteristics different from those noticed in modern psychology.

SCHOOLS OF PSYCHOLOGY

In America the flame of psychology was lighted in the '80's by William James, the famous Harvard pragmatist, admirer of Indian and Occidental mysticism. He was a philosopher by leaning and a psychologist by choice. As a professor of physiology he started a small psychological laboratory at Harvard University a few years before Wundt started his, but it was only a teaching device and not a formal institution. By his own admission James hated experimental work. He was interested in the dynamic process of mental life and the speculative aspect of psychological findings but not in the laborious procedures of laboratory psychology. However his *Principles of Psychology* (1890) was a monumental work. It was the last book he wrote on psychology before he broke into philosophical productivity which lasted for two decades until his death in 1910. In it he boiled down the experimental results of European psychologists and presented them with original elaborations in his masterly literary style. He did not found any school of psychology but he gave out hints which anticipated the principles of some of the schools that were founded later in America and elsewhere. In this consisted his greatness. He may have been inconsistent in some of his statements but his vision of the function of psychology was none the less magnificent.

Then there was the giant, versatile mind, Stanley Hall of Clark University, the founder of Child and Educational Psychology in

America, and also Ladd of Yale who was first a minister of religion and later became the pioneer writer in the branch of physiological psychology in that country.

The structuralist school of psychology headed by Titchener of Cornell University was expounding by the end of the 19th and first part of the 20th century that to understand mind one should first understand, by means of trained introspection and laboratory methods, the elements or bits of which mind is composed, *e.g.*, units or bits of sensation, feeling, and emotion. This was Wundtian tradition. James admired the spirit of systematic inquiry of this tradition but vigorously challenged its psychological atomism. The functionalist school of psychology headed by Dewey and Angell, formerly of Chicago University, went against the structuralists and took their stand on Darwin's theory of evolution and conceived mind in terms of its functionings and not of its units. For the organism as a whole, they contended, mind has a tremendous survival value in its adaptation to environment. To understand mind one has to understand the whole organism with its needs, its interrelated functions and progressive adjustments. Mind can be known by knowing mind at work and not by chopping it into bits of sensation, of feeling, etc. Mind is like a river which is more than a sum of water particles. Functionalism arose out of James's dynamic concept of mind—mind as a stream, as a continuum. It led to Woodworth's dynamic psychology, his concept of drives, and was not at all inconsistent with Cattell's researches on individual differences within this dynamic system. Then other studies came thick and fast: Thorndike's studies of animals, Watson's investigation of children and animals, his Behaviorism with its pooh-poohing of consciousness and philosophy, elaborate programme of testing intelligence, personality, motor skill, etc., and importation of Galton's, Pearson's, and Gauss's statistical procedures from England and the European continent. The germ of Gestalt psychology can be discovered in James though its genesis was in Germany and its strength came later from Köhler, Koffka, and others of that country. The reception of psychoanalysis which appeared in America later, body and soul, was in part prepared for by James again by his acceptance of what was called the "reservoir of the subconscious or subliminal region of consciousnes."

Thus in the first quarter of the 20th century psychology has found itself. It has borrowed heavily from physiology, neurology, mathematics, anthropology, and specialized biological researches. It is proud that it has broken with that type of old-fashioned speculation and spinning of ideas that has no objective evidence. Strictly speaking, functionalism is no longer a school of psychology. To-day its spirit has permeated the sinews of American psychology and is displaying its strength on all fronts.

AMERICAN PSYCHOLOGICAL ASSOCIATION

Let us now turn from the perspective to the doings of psychology. Some time ago the 44th annual meeting of the American Psychological Association (A.P.A.) was held at Hanover, N. H. It was a national, or rather an international, gathering. In addition to the majority of native Americans there were among the contributors of papers those who were born in Russia, Germany, Switzerland, India, etc. Forty-one of the American Universities having departments of experimental psychology were represented through members of their research or instructional staff who submitted 107 original papers, illustrated or otherwise, on different branches of psychology. The reading of no paper exceeded 15 minutes. Of the remaining 41 papers (total being 148) 11 were from 11 colleges, 10 from 8 hospitals, 18 from 15 private and semi-private institutions, and 2 from persons representing the Federal Government. It is a custom with the programme committee to scrupulously select papers for their originality and scientific merit. Descriptive papers which do not tackle some definite psychological problem in an objective way are not accepted. That year about 40 papers were rejected for technical or other reasons. Following is the ponderous list of subject headings under which the accepted papers were included: abnormal psychology, infant behavior, cortical function, social psychology, child psychology, human learning, electrophysiology, personality, cutaneous phenomena, psychometrics, conditioned response, emotion and motivation, auditory phenomena, educational psychology, and work and fatigue. In addition to these there were round table discussions on social, clinical and educational psychology, endocrine disfunction, and panel discussions on substitutes for I. Q. (intelligence quotient), research and instructional motion picture films.

PAINSTAKING RESEARCH

When one considers that the gathering and treating of data for every one of these papers, represent arduous labor covering days, months, or even years, in the laboratory or hospital, among school children or college students, sometimes thousands in number, among factory workers or business house employees, or among rats, guinea pigs or monkeys, and also the handling of thousands of dollars' worth of delicate machinery, or moderately priced chronometers, especially designed pieces of apparatus, or cheap kymographs, reaction keys. problem boxes, verbal or non-verbal tests, and inevitable statistica formulas and formidable correlation tables—when one considers all this one can easily realize the virility of this young science, psychology, in American educational circles. The experimental conditions about which the investigator wants information are controlled as far as possible, the irrelevant conditions ruled out, data gathered, checked, re-checked, and conclusions drawn, confirming, modifying or refuting some old hypothesis or advancing a new one. This has been going on for several decades. All this means scientific interest and work. Such interest in psychology is not yet present in India. Only five or six universities here have post-graduate departments of experimental psychology.

It may not be out of place to thumb-sketch here the results of only a few of the investigations reported before the A. P. A. : words are not as important in the formation of concepts as in their use ; students majoring in natural science change most in the direction of liberalism in their attitude toward war, race, and religion during their four years in college ; the white rat can learn to discriminate absolute brightness ; the new drug benzedrine has an excellent mitigating effect on fatigue, depression, emotional stress, intestinal spasm and other symptoms of neurosis ; with certain tests of waking suggestibility it is not only possible to test hypnotizability but to predict the depth of hypnosis with accuracy ; removal of frontal association areas of the brain in infant monkeys does not lead to the same amount of recovery of certain psychological and motor functions as in the case of removal of their motor-premotor areas ; at least 12 days before birth, guinea pigs show characteristic spontaneous brain rhythm ; anaesthetized rats also show this rhythm ; normal human beings' electrical brain rhythm adapts itself more or less (recovers its normal amplitude) in the face of continuous stimulus attack in the form of sound and light ; when deaf lip-readers can see a " speaking face " and simultaneously receive vibro-tactile stimulation of the spoken language they interpret speech better ; ten different tests and measurements show that 33 per cent of a group of adolescent problem students exceed normal students in emotional reactivity.

Exclusive of professional institutions there are 154 universities and 532 colleges in America each under separate management. Most of the universities and quite a number of colleges teach experimental psychology. (Marsh's *American Universities and Colleges*, 1936, published by the American Council of Education, Washington, D. C.). Forty-nine of these institutions award Ph.D. degrees in psychology and 32 of the 49 have received honorable mention as being adequately staffed and equipped and 11 of the 32 are most distinguished. (Report of the Committee on Graduate Instruction published by the American Council of Education, 1934, Washington, D. C.). During the ten year period ending in 1935 psychology ranked seventh in a list of 47 subjects in art and science in which doctorates were awarded. The first rank belonged to chemistry. It had 3,565 doctorates to its credit, and psychology 866. And these do not include bogus doctorates. Long ago dispensers of such doctorates were severely handled by law and driven out of business for good. Candidates for doctorates naturally have to meet stringent requirements. How the services of this group of doctorates are utilized by municipalities, State and Federal Governments in clinics, schools, colleges, hospitals, industry, etc., will be evident later.

PUBLICATIONS

There were some interesting and valuable papers read in the psychology sessions of the last Indian Science Congress. But the Indian Psychological Association is not numerically strong. The importance of psychology to education and other agencies of social progress is not yet adequately realized by the public, the representatives of the public or the rulers. The situation is different in America. People are psychology-conscious. And in point of influence and number the American Psychological Association (A. P. A.) is a virile institution. In 1937 it had 587 members and 1,551 associates. Ordinarily none who has not the degree of doctor of philosophy or who has not published several acceptable research studies on psychology or allied subjects beyond his doctoral dissertation is eligible for membership. Persons who have shown proficiency in graduate or post-graduate research in psychology or are scientists or educators of note working in their own fields may be elected to associateship upon recommendation. The A. P. A. publishes 7 learned psychological journals, some monthly, others bi-monthly and quarterly. The yearly budget for publication and other expenses amounts to thousands of dollars. Besides these publications there are 19 psychological periodicals run by accredited societies of psychologists. Annually altogether more than 14 thousand pages of technical or semi-technical psychological writings are put out by these periodicals. But these 26 journals can hardly take care of the steady flow of material issuing from psychological research laboratories of America. There is such a long waiting list of articles for the magazines that it is not unusual for an investigator to see his research in print a year or more after it has been accepted for publication.

Besides these psychological journals there are half a dozen or more national educational periodicals dealing with education from a psychological angle. And this does not include popular monthlies on psychology which represent a mixture of laboratory psychology, social psychology, applied psychology, religion, philosophy, common sense and sometimes plain hocus pocus.

In its early days the A. P. A. had James, Dewey, and Royce, the great philosophers, for its presidents. In the last ten years it has had presidents who have become famous in their fields, *e.g.*, Lashley for the psychological phase of brain physiology, Thurstone for factor analysis, measurement of attitudes, personality or other psychological variables, Terman for revision of Binet's well-known intelligence test. The A. P. A. has representatives on the sections of psychology and education of the American Association for the Advancement of Science, the largest scientific body in the world, also on the Social Science Research Council, National Research Council (sections of Anthropology and Psychology), National Occupational Conference, Inter-society Color Council, and New York Management Council. It is the representatives of the A. P. A. who recommend to the National Research Council annual fellowship awards for promising American psychologists.

REGIONAL GROUPS

The A. P. A. does not exhaust the psychical energy of the American lovers of psychology. The latter have formed themselves into six regional groups. Each member of these groups is either an associate or a member of A. P. A. The Eastern, Midwestern, Washington-Baltimore, Rocky Mountain, Southern, and Western Psychological Associations have their own membership dues and annual meetings. There are also five other associations, *e.g.*, the Association of Consulting Psychologists and of Experimental Psychologists, Psychometric Society, Minnesota Society for Applied Psychology, and Society for the Psychological Study of Social Issues.

To mention only one regional meeting, in April 1936 we found 71 papers presented at Evanston, Illinois, at the annual gathering of the Midwestern Psychological Association, the subjects ranging from psychopathology to aesthetics. Lack of space forbids their detailed description. We may name a few titles : a genetic study of gifted children ; the establishment of a criterion of depth of sleep in newborn infants ; the role of the basal metabolic rate in the intelligence of 90 grade school students ; the significance of practice and rest periods in motor learning ; the validity of testing in public employment offices ; recreational therapy in pre-psychotics ; intensity level preferences for speech in normal and hard-of-hearing ears ; an electromyographic study with respect to speed of movement and latency, disparate and reciprocal innervation, passive movement, attention and relaxation, the role of hypothalamus in emotional reaction and sleep, etc. Most of the papers were based on experimental and few on observational data.

PSYCHIATRIC AND PSYCHOLOGICAL CLINICS

One should not entertain the notion from what has preceded that psychology has taken the path only of theoretical research. On the contrary it is slowly branching out into almost every field of practical usefuless—medicine, law, education, industry, etc. Let us take the field of medicine and therapy. The medical profession has recognised for quite some time that under the strain and stress of modern American life there has been widely prevalent a type of disease which is not apparently caused, though may be accompanied by, determinable, structural or organic defects of the body. This is known as functional disease. Under this is grouped a medley of ailments—mental diseases (excluding those of organic etiology), neurosis, maladjusted behavior, nervous hypertensions, behavior of problem children, etc. In this age of severe economic competition and disparity, exciting movies, cheap novels, fast life-tempo, changing standards and strong desires, more inner conflicts are precipitated in people and hence more nervous and mental disorders. Old conventional and medical methods cannot successfully handle such cases. Psychiatrists who are physicians and are also trained in the branches of psychopathology, psychoanalysis and psychobiology and in the observation and treatment of the human mind are needed for the job. A fine psychiatrist is said to combine the attitude of a scientist with that of a priest. He is a good listener and a wise counsellor. The psychiatrist receives co-operation from the psychologist who may not be a physician. They are learning to work together. Kraeplin, one of the pioneers in modern psychiatry, was the disciple of Wundt, a pioneer of modern psychology.

Mental hygiene and psychiatric clinics are being established in hospitals, schools and other institutions. Their service is different from regular hospital care or the service of an ordinary physician. In America, State travelling psychiatric clinics visit about 400 cities, some daily, some bi-weekly, weekly or monthly. They go from one school to another in each city and diagnose and advise on children's behavior and mental problems. What can be done to help Bob to adjust himself to a playmate, to help his parents or teachers to understand him, to determine if possible why he is shy and easily hurt, why, intelligent as he is, he fails in the examination, what are the forces in his surroundings and his make-up that are causing personality difficulties ? The old-fashioned method of giving the child a good whipping or scolding when he is gloomy, sulky, unsocial, and unresponsive in the class is gradually replaced by the method of investigating the root of such behavior and dealing with him accordingly.

In addition to the above travelling cliinics there are in America approximately 700 permanent clinics conducted by cities, States, and the Federal Government along the same line in connection with hospitals or as separate administrative units. In the year 1935, out of 1,075 travelling and permanent clinics 667 that submitted their reports, handled 54,675 children and 39,622 adults, all being new cases during the year. The old cases that returned for counsel were not mentioned in the reports. It should be remembered that most of these children and adults are not definitely psychopathic. Most of them are average human beings needing expert diagnosis and advice relating to some " kinks " or " twists " or peculiarities of their personality which if left uncared for might lead to trouble in home, school and ultimately in society. These clinics are manned by over 1,200 psychiatrists, 400 psychologists and 600 social workers, most of them having two or three degrees in the lines of their choice and the required experience in their work. These figures do not include the psychiatrists and physicians who are working in the State and Federal institutions of the insane, feeble-minded or mentally diseased, of which there are over 500 in that country. Nor do these include hundreds of psychologists connected with public school systems and quite a number of them that are in the psychological clinics.

II

MENTAL HYGIENE

One of the expanding movements in America that has a great deal to do with practical aspects of psychology is that of Mental Hygiene. It has its national headquarters in New York City and 60 branches at strategic points of the country. Its influence has spread to other shores. It was founded in 1910 by a man who lost his mind and later regained it. His name is Clifford Beers and his book, *A Mind That Found Itself*, awoke America to the importance of understanding diseased minds that were previously neglected or maltreated. Today well-known medical and public-spirited men including psychologists are on its committees. It receives grants from the Rockefeller Foundation, Carnegie Corporation and other benevolent institutions. The organ of this movement is *Mental Hygiene* which disseminates pertinent knowledge drawn from medical, psychological and other scientific laboratories and institutions and from the store-house of common sense, part of which is traceable to a broad philosophic outlook. The movement promotes research in mental hygiene training, finances psychiatrists, advises medical colleges on introduction of courses in psychiatry, co-operates with educators on the problem of conservation of the mental health of school children and stimulates local and national governments to establish clinics of the type which we have mentioned. Since the day of its foundation it has spent approximately three and one-half million dollars on its projects.

Speech clinics and reading clinics are coming into vogue. More than thirty of them have already been established in as many universities and colleges. To these clinics all types of cases having speech and reading difficulties are sent for treatment. Psychologists are in charge of such clinics and are acting in conjunction with physicians. I have in mind especially clinics for stutterers and people with articulatory defects. In addition to graduate and doctorate researches emanating from such clinics, diagnostic psychological tests are developed to determine laterality, ocular dominance, incordination of speech muscles and other behavior patterns of the stutterers in order to find leads for proper therapy. About ten per cent of the American people have some sort of speech difficulty and one per cent of them are stutterers, and though the number of accredited clinics is too small to handle all the cases, public interest in the scientific analysis and treatment of this difficulty is being aroused by the reports of such clinics and journals dealing with speech and speech correction.

EDUCATION AND PSYCHOLOGICAL TESTS

Much can be written about the direct and indirect influence of psychology on primary, secondary, and higher education. Improvement of study habits, differential teaching procedures based on individual differences amongst students, rest periods in kindergarten and pre-schools, interest in the teaching of children through concrete situations and objects, the practice of advising older students on the choice of courses, and arrangement of a quite flexible elective curriculum system—these are not just an outcome of a desire to introduce novelty in education but are sincere attempts to improve education on the basis of prolonged researches in respective fields.

The *Child Abstract* contains, annually, abstracts of over 3,000 articles relating to every aspect of child development and child education. Two years ago the Carnegie Foundation for the Advancement of Teaching finished a vast piece of psychological and educational research in the State of Pennsylvania extending over seven years. It pointed out the great variability in the talent of students, the over-emphasis on the part of most students on " courses," the dampening effect of such courses on native brilliance, and the need for making a " fluid curriculum " in which the students could " learn to swim," co-ordinate their powers and self-educate themselves with intelligent guidance and the least possible interference.

American education is swamped with tests—good, bad and indifferent. It is the desire of educationists to measure every aspect of the student's make up by means of statistically reliable and valid objective tests for the purpose of guiding the education of the learner according to his native leaning, and of modifying the concept of education to meet present needs. This is where mathematics has been of invaluable service to psychology. Statistical devices for getting averages, medians, standard deviations, reliability coefficients, correlation coefficients, are alway employed. The extensive use of intelligence tests in America dates from the time of the Great War. This has been called "psychology's greatest experiment in human engineering." Five experts appointed by the American Psychological Association were in charge of this work. As a direct result of the administration of the carefully constructed Army Alpha intelligence test to more than 1,750,000 men, eight thousand were discharged for defective intelligence, ten thousand were relegated to war service requiring low-grade ability, and ten thousand were sent for observation and further training. "Nearly one-third of the men examined were found to be unable to read or write or else did so too poorly to be classed as literates and to these was given a special examination prepared for illiterates." Since that time tests of every description have been devised and used in connection with literally thousands and thousands of school and college students: tests of mental capacity—reasoning, suggestibility, inventiveness, vocabulary, memory, association, comparison, completion; performance tests, psychomotor tests, foreign language tests, tests for vocational guidance, tests for knowledge of science, school achievement tests, physical education tests, teachers' rating scale, tests of personality, tests of musical talent, etc. There are more than three thousand separate tests available today. Every large school system in the country has psychologists connected with it to administer tests and to recommend segregation of or special attention to those students whose performance on these tests calls for either measure. Some of these students may belong to the precocious group, some to those groups that possess defective sensory, motor or higher mental processes.

RACE PROBLEM

Various sociological studies are approached through psychological channels. One method is to send out questionnaires to a large sample of school, college and general population for information, and then to treat the data thus obtained according to psychological and statistical techniques. Race problems and race preferences are being investigated by this method. The result of such studies agrees very well with general observation in America. There is a definite color and racial bar put up by the Americans against the Negroes. And that holds true in the main for the Hindus, Chinese, Japanese and other inhabitants of Asia. Its shadow falls across social relationships and even academic advantages, intimacies or promotions. While Americans recognize the power of the brain or brawn in other races and the beauty of human contact with them they cannot altogether drive away from their heads the perpetual reminder, color. Of course there are exceptions. Broad Americans say that closer communication with races, better knowledge of them and further establishment of the spirit of internationalism through science and other means will some day make all this ridiculousness a thing of the past.

INDUSTRY AND PSYCHOLOGY

Industry 'is slowly invaded by the psychologists. The industrial psychologists or the psycho-technologists are doing a great deal in pointing out to the leaders of business the importance of what is known as the human factor in industry. The *Personnel Journal*, which is the official organ of the Personnel Research Federation, has been functioning for 15 years. Its aim is to aid business organizations, technical societies, research and educational institutions, social agencies and governmental establishments in the solution of the problems of personnel, and to better the conditions and relations of men in their occupations. Fifteen of the largest corporations in Ameriea including the American Telegraph and Telephone Company have utilized the services of the Personnel Research Federation. The industrial psychologists employed by corporations or connected with universities or other institutions are investigating subjects like the following by objective methods: industrial fatigue, amount of increased output as a result of rest periods in factories, improvement of employer-employee relationship, the last interview with the employee when he is discharged, selection of employees for a particular job by reliable and validated psychological tests, fitting the job to the worker and the worker to the job, improvement of working conditions like work benches, lighting, ventilation, arrangement of tools, etc., psychological methods in training workers, whole versus part method in the acquisition of skill, analysis of practice curves, transfer of training, influence of incentive upon practice, factors that may arrest progress, individual differences in susceptibility to accidents and monotony, and effect of emotional maladjustment on professional maladjustment. The Federation has introduced a merit rating on the basis of accident records, and has investigated job opportunities in fifty large industries, also changes in the occupational distribution of fifty million workers, their length of service and retiring ages, to determine the labor supply required by the larger industries.

The Psychological Corporation of New York, a non-profit organisation, acts as a clearing house between the general public and psychologists in special fields and is promoting the cause of applied and industrial psychology.

VOCATIONAL GUIDANCE

There is an increasing popularity of the subject of vocational guidance in America. Who has not come across people who have by reason of ignorance, pressure of parental advice, social consideration or haphazard mixture of circumstances early found themselves in jobs which they either do not like or are not fitted for but to which they have to stick the rest of their lives ? Some have taken up types of work which do not call forth their full powers and potentialities. In order to avert waste of time, money and energy, and to secure the greatest individual satisfaction and social good people must find themselves out and see to it that they are in the right kind of work. To advise students on the choice of right professions the vocational psychologists, engaged in a large number of schools and colleges of America, and some in private practice, are making use of tests of intelligence—abstract, social, and mechanical—tests of personality, temperament, aptitudes, interest-seeking questionnaires, and also judgments of teachers, parents, records of scholastic success in school, behavior and attitudes on the play ground and in extra-curricular activities, records of physical health, and, of course, information on job opportunities. It takes proper data secured over a period of months and years and a great deal of insight to give useful vocational guidance to a person. Guidance based upon snap judgment on a few minutes' interview is fast going by the board.

Though in use in fourteen countries of the world, the instruments of vocational guidance are not yet absolutely perfect. But the point of interest is that the responsibility involved in such guidance is being daily met by psychologists everywhere with a spirit of scientific caution and progressive objectivity. And judged by past successes vocational guidance seems to have a bright future.

APPLIED PSYCHOLOGY

Armed with the knowledge of bases of human behavior consisting of a few instinctual patterns and many conditioned habit patterns some of the applied psychologists engaged in industry, in advertising business and other occupations, are using that knowledge to call the attention of the public to the benefits which they think are worth having. They augment demands by telling the public in an appropriate way as to what should be demanded and why. An appropriate way is that which stimulates desires, which are of course never-ending. Back of hundreds of millions of dollars' worth of annual advertising and salesmanship lies the study of human motivations and of the appeal of objects. Writing advertisements is not a haphazard affair with the American industrialists. Systematic studies on this subject reveal that laws of association and learning, *e.g.*, of frequency, recency and duration, enter into the layout of the advertiser's copy. Poly-syllables, vague titles, are not to be favored; attention-getting, interest-arousing words, pictures, colors are to be used in advertisements with proper placement and arrangement. Slogans and trade names are supposed to be short, simple, euphonious and suggestive of selling points and pleasant feeling-tones. Sometimes too much of erotic appeal is resorted to and decency is thus thrown to the winds. Good commodities are always advertised but dishonest and high-pressure advertising is not uncommon.

The importance of health, personality, social intelligence, and a shipshape cheerful outlook is emphasised by writers and lecturers on applied psychology. This message has fired the imagination of the average American. The message, in essence, is not bad, but one has to watch out for some of the message bearers.

PSYCHOLOGY AND LAW

Psychological understanding of criminals and criminality has been of use to the administration of law. The protective wing of the Juvenile Court, mild sentence for or probation of first-offenders, segregation of the feeble-minded and psychopaths, insight into individual motives to crime rather than adherence to the letter of the law—all this has introduced a benevolent aspect into the execution of justice, and this is not in a mean degree due to an emphasis on the psychological approach. Although opinions are divided as to what degrees or types of insanity should call for what type of punishment and although much confusion has resulted from the conflicting opinions of psychiatrists and clinical psychologists on the one hand and members of the bar and bench on the other, the situation seems to be slowly improving in the direction of finding a common basis of attack. Regarding the reliability of witnesses several factors, psychological or otherwise, are more and more taken into consideration : capriciousness of memory, exaggeration of the personal angle, capabilities of various classes of witnesses, prejudices, expert opinion, incidental memory, lapse of time following the witnessed event, and imaginative construction of the event.

The importance of the psychological viewpoint in the appreciation and pursuit of higher values of life is being realized by ministers of religion, philosophers, and laymen, although progress in this regard is very slow. Cults have attempted to take that vantage ground but they have not gone very far because their intellectual and spiritual forces are not organized and denominationalism is still in the saddle. One of the most important books on the psychology of religion entitled *Varieties of Religious Experience* (1901) was written in America by William James. Starbuck's *Psychology of Religion*, published a few years before William James's book, was a fine contribution. Many books along the same line have been written since. They have served to broaden peoples' views but their sphere of influence is limited. Courses in comparative religions are given in many universities but often they hit one narrow trail and are not yet psychological or comparative enough.

PSYCHOANALYSIS

Despite some of its exaggerations and vagaries the psychoanalysis of Freud and others has uncovered most valuable knowledge of the human mind, but in so doing it has had to battle sanctimoniousness and prudery. However it has not taken very long for the realism of the American mind to see sanity in the essence of psychoanalysis. Mental complex, compensation, sour-grape reactions, phobias, rationalization, sublimination, and many other concepts are common property. Even dramas and novels make use of psychoanalytic knowledge. Freud, Adler, Jung, and Ferenczi are far from outlandish characters in peoples' minds. America welcomed Freud to learned company long before Europe lifted its moral boycott from his discoveries.

It is borne in upon all that emotions, instinctual urges, and experiences shot through with strong feeling-tones are not to be lightly passed over. They are powerful components and determinants of behavior and of good and ill health, physical and mental. How this aspect of life is to be directed is of far greater concern in the securing of happiness in life than academic sharpening of the intellect. Philosophy and religion have given us indefinite warnings for ages, but through long clinical research psychoanalysis has made a frank revelation within us of a "hidden" universe, of surging whirlpools. It is both satisfying and terrifying—terrifying because it is known that individuals of certain types are liable to be caught in some of these biological and emotional whirlpools to their greatest damage, and satisfying because with proper guidance they may be steered away from them. But once they are in these whirlpools they can be pulled out only with difficulty. Although psychoanalysis has dissipated the sacred halo cast over children by pointing out that they are often automatons of the libidinous force in its pre-puberty form, it should not be thought that it has robbed parental affection of any of its real beauty. Truth never hurts in the long run.

APPRAISAL

It is staggering to note the accomplishments of this young science of psychology. Bits of knowledge are pouring in daily from every direction. But that is mostly one side of the picture. Psychology has made mistakes. Since it is young and virile it is natural that it should. Older sciences of physics and chemistry may laugh at this youth but the youth is marching on and pressing older heads into service. Psychologists themselves are aware of certain deficiencies of psychology. Complaints like the following are made: facts of psychology are few but its theories and schools are many ; there is more emphasis on quantity than on quality of research ; many tests are valueless because they are loosely constructed and poorly administered ; intelligence quotient (that is the ratio between the mental age of students as determined by tests and the chronological age), though practically useful, is a hodgepodge as it does not indicate a particular excellence or defect in a child's intellectual profile nor does it absolutely distinguish his school training from his native capacity ; psychological variables are not well controlled, hence sometimes conclusions of research are worthless ; experimental data are often piled up high without proving or disproving basic principles or without attempting at integration of available knowledge ; individual capacities are ignored in figuring out average or standardized performance of a group ; psycho-analysis is ridden to death, and, to cap it all, applied psychology has bred charlatans who use its fair name to make money by fooling the public and selling to them for a few dollars health, happiness, and success. Many such criticisms are made but psychologists are not unmindful of them. High standards are set by recognized psychologists for research, without of course altogether stifling the output of rising psychologists. Discussions about all these points are always kept alive, refinement of measuring techniques is constantly attempted and initiated, and charlatans are quietly kept out of the official family, A.P.A. All these are growing pains in periods of awkwardness. Yet psychology in America has not to be ashamed of its record for it has achieved a great deal within a short time. The Americans are turning to psychology to know themselves. By and large, they are putting it to good social use. They feel that if they can pursue an impartial spirit of inquiry in mental science as they have done in physical science they will not only understand more about the human mind and behavior but will improve the education of the nation and thus contribute in a measure to the strengthening of the forces that are badly needed to battle the innumerable ills of modern civilization.

PRE-HISTORIC JAPAN

DR. KALIDAS NAG

THE traditional habit of writing history out of *literary* documents coming mostly from the "civilised" epoch has often deprived countries like India and Japan of the light radiating from *non-literary* sources such as concrete discoveries of archaeology and anthropology. In India all studies used to begin with the Vedic literature beyond which few dared to go. But the concrete finds of the Indus Valley civilisation have forced Indologists to take their start at least a thousand years before the advent of the Vedic Aryans.

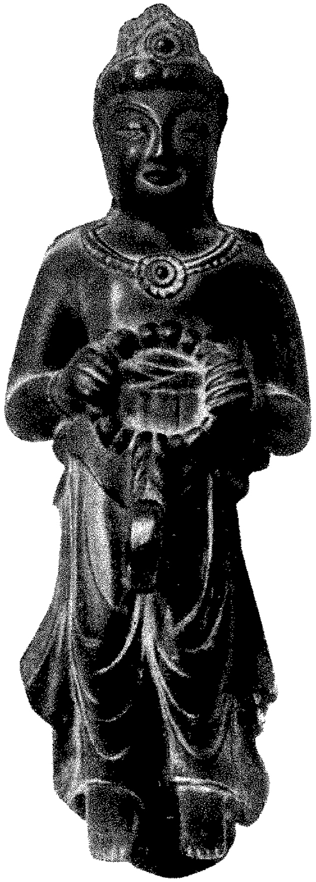
In Japan the old school of historians similarly depended on the literary traditions conserved in their historical and literary annals of a later date (700-800 A.D.), like Kojiki, Nihon Shoki and Manyoshu. But thanks to the growing interest of Japanese and foreign scholars in the study of prehistoric Japan, we are on the threshold of a new presentation of Japanese history and culture intimately connected with the continental Chinese and the vast Oceanic civilisation. This new school of thought is represented by the veteran archaeologist Dr. Ryuzo Torii who with his talented wife and daughter had led several expeditions into the extreme east of China which according to him was from time immemorial connected with Japan geologically as well as culturally. So far traces of the old stone age culture have not yet been found either in Japan or in Korea and Manchuria. But when the neighbouring city of Peking has sprung the greatest surprise on us with the hoary Peking Man, some of his cousins may also be discovered in regions farther east. Already Dr. J. G. Andersson, the leading Swedish authority on pre-historic China, has instituted some striking comparisons with reference to the archaeological finds of Dr. Torii. In an article on "The Cave Deposit at Sha Kuo T'un in Fengtien" (Paleontologica Sinica, 1923) Andersson compared the polished stone celts and pottery fragments of that neolithic site with similar discoveries made by Dr. Torii in Eastern Mongolia and South Manchuria. A very characteristic common type of tools is represented by the flaked arrow-point of flint-like material which Dr. Torii characterised as the "Mongol type" different from the "Manchu Arrow-head" which is polished and generally made of slate. There is also a striking similarity between the Manchu arrow-points from Fengtien and those from Honan; and although Dr. Andersson does not fully agree with Dr. Torii in all details, he was inclined to see in such similarity of types "an indication of relationship between the peoples who lived in those widely separated areas." Another characteristic specimen, the Li-tripod, is found in Honan and in Fengtien but not traced so far in the pottery collection of Dr. Torii whose monograph " Populations Prehistoriques de la Manchourie Meridionale " is of outstanding merit inspite of certain obvious defects inevitable in a pioneer study. Dr. Torii also discovered in course of his examinations in Eastern Mongolia a coin of the second Han dynasty together with a chipped arrow-point which continued to be used even in comparatively late historical times. Thus future scholars have to fill up in Eastern Asia as well as in India the vast gaps between the aeneolithic culture of *circa* third millennium B.C. and the beginning of the Christian era. But the work of re-construction is progressing and it is time for us to take stock of the positive finds of archaeology and anthropology in Japan and her neighbouring zones of Eastern Asia.

We have noticed in our section on Pre-historic China how the Honan sites with its Yang Shao and and Anyang cultures have offered certain types of tools and potteries which have made Dr. Andersson, Dr. Creel and others to think in term of cultural relations and contacts between Honan Zone, Eastern Mongolia, Manchuria, Korea and possibly pre-historic Japan as well. The intrusion of Pacific culture into China is certainly not improbable today specially because fresh discoveries from year to year are forcing us to revise many of our old notions with regard to the antiquity of races and cultures of the Far East. The Yang Shao culture in Honan was taken by Dr. Andersson to belong to the end of the neolithic era or rather the aeneolithic age when, as we find in our Indus Valley culture, man still depended upon the use of stone but had also learnt the use of metal and demonstrated rare skill in making ceramic products of great variety and excellence. The existence of wheel-made pottery in Eastern Asia, in Indus Valley and other sites made some European scholars suppose that the wheel was an argument against such antiquity as the third millennium B.C. But modern researches seemed to confirm the rival theory that while the wheel appeared comparatively late in the Western world, the type that appears in the pre-historic sites of the Far East proved the potter's.

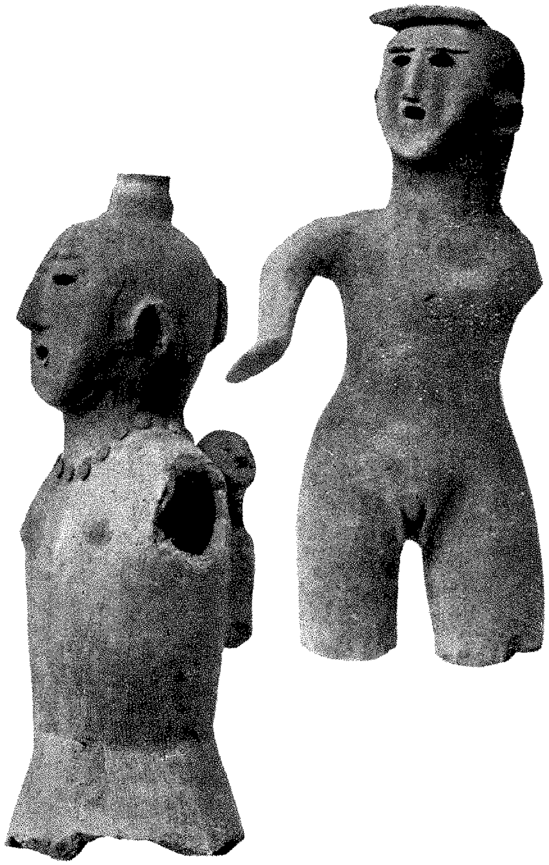
wheel to be of an indigenous type which evolved towards the end of the neolithic age. Forrar, in *Reallexikon der prähistorishen,* observes that the potter's wheel was invented in the near Orient where it has been in use since the neolithic times. Egyptian neolithic clay vessels are wheel-made and from Egypt the wheel technique entered Greece in the third millennium B.C., in Italy in the second millennium B.C. and thence to Central Europe in the Iron Age (after 1000 B.C.). So Hoernes, in *Kultur der Wrzeit,* remarks that in Egypt the copper-stone age culture flourished from 5000 to 3000 B.C. So in dating the copper-stone age cultures of India, China and the Far East we may have to take it earlier than the at-present-accepted third millennium B.C. The discoveries of Dr. Andersson at Sha Kuo T'un in Fengtien which occupy an intermediate place between Japan and China are therefore of capital importance today. In the cave deposits there he found chipped instruments of flint-like stone, polished stone-celts, flats stone-rings, mussel shell-rings, stone-discs, animal sculptures, animal and human bones, buttons and beads, bone instruments and arti-facts dwelling or ritualistic sites which are paralleled by similar finds from the pre-historic sites of Japan as well as of India. The Peking Man and his study have already tended to connect the pre-historic man of Japan and China and for years Japanese scholars have been searching for continental contexts of Japanese racial types and cultures. Immediately after the Russo-Japanese War Dr. R. Torii visited (1906) Eastern Mongolia. Mrs. Torii is also like her husband a very competent ethnologist publishing an illustrated volume of over 1000 pages on *Mongolia from the View-point of Ethnology.* Between 1906-1909 Dr. and Mrs. Torii investigated the culture of the Kitan races and published, in the *Journal of the College of Science* (1914-15) of the Imperial University of Tokyo, two very important monographs in French: *Populations Primitives de lu Mongolie Orientale* and *Populatious Prehistoriques de la Manchourie Meridionale.* Now Dr. Torii is engaged in publishing the final results of his 30 years' research in a big volume published under the auspices of the Academy of Oriental Institute, Tokyo. In his work Dr. Torii is helped by his son who is a photographer and also by his daughter who, ever since she was fourteen, acted as her father's assistant and in 1934 Miss Torii was sent abroad doing research under Dr. Roy Chapman Andrews and Dr. Neil C. Nelson of the American Museum of Natural History, New York, where she examined their splendid Mongolian collection.

Dr. Torii is of opinion that the pre-historic finds of Japan described so far are not of the paleolithic but of the neolithic age. When the country was occupied by an aboriginal people who may be called proto-Ainus, if not the Ainus known to us. They are to be found all over the country from Okinawa to Hokkaido. They use weapons of stone, axes, chisels, scrapers, arrow-heads, spear-heads of stone and sometimes of bone. Their culture was specially rich in pottery materials: specially valuable being the clay images indicating the special dress, manners and customs of those days, ornamentation, tatooing, hair-dressing, use of vermilion and bone-combs, necklaces of bone and stone, bracelets of shells which are also so common among the aboriginal races of India. There is a common feature in their vessels and among the decorative motifs we find the coiling as well as geometrical lines. These proto-Ainus, therefore, were far from being uncivilised and they are a distinct ethnic type with profuse hairs so different from the average Japanese. In fishing, their main occupation, they used the bone-harpoon and their pit dwelling point to a resemblance with the ancient peoples of North-eastern Asia like the Chukchi, Koryaks, Aleuts and Eskimos who are now known to be the progenitors or cousins of the American Indians. Their culture called paleo-Siberian is characterised by coiling patterns on earthen vessels and images almost all females (male images being very rare) and therefore belonging to some mother-goddess cult. These characteristics are very rarely found in the neighbouring countries of Japan like Korea, Manchuria, Mongolia, Siberia and China on the one hand and in the South Sea islands on the other Possible traces, however, are found in Shantung and at Gladekow in the Maritime Province but these proto-Ainu people now seem to be an isolated folk like the modern Ainus and the Gilyak of the Amur River delta. Some of their vessels are compared by Joyce with those discovered in the shell-mounds of New Guinea, though there might have been no connection. But an intriguing problem, that of curly hair in Japanese island of Kyushu has been explained partially on the hypothesis of contact with the Indonesians (such as Hayato) who migrated into Japan when they had already received negrito blood. This Indonesian connection with pre-historic Japan should be studied with the Malayo-Polynesian theory of their linguistic origins.

Before the end of neolithic age, there was superimposed, on the aboriginal proto-Ainu culture, the pre-historic culture of the Japanese



Bronze Bodhi-Sattva



Haniwa clay female figures

proper. Their remains are distributed widely all over Japan, being more abundant in Kyushu, Chugoku, Kinai and Tokaido. They appear to come from a mixed stock and although they were different from the earlier aborigines, yet they showed bone and stone implements and potteries of the same type. A striking difference is seen, however, in a new phenomenon—the appearance of the megalithic monuments: tumuli, cairns, dolmen-like stones, menhirs and stone circles just as we have discovered in Hyderabad, Deccan and in other very old rock formations. Japanese mythological legends and early literature also conserved the memory of the circle of stones (Iwasaka) erected around the spot where a god was worshipped. While using the same proto-Ainu type of weapons, and implements of stones, these prehistoric Japanese people made a highly original kind of pottery shaped like a basket with basket patterns, ornamented with coiling designs and with a huge handle attached. They did use a crude sort of a wheel enabling them to make the vessels symmetrical in shape. The coiling pattern is rarely used and the general design is very simple often with no pattern or a few geometrical combinations. By occupation these peoples were hunters and fishermen who gradually learnt the art of agriculture and then a new element came from China (North and South), most probably from Western Korea. With the absorption of new elements there developed the proto-historic (Jodai) civilisation as against the pre-historic (Shindai) culture.

These people organised in clan system worshipped their guardian deities, the gods of the clans as well as the gods of sea and river, wood and mountain. But the natural objects were never deified. The service of the gods was the special privilege of the priests and the priestesses (sometimes called witches or miko) which seemed to prove that it was a sort of Shamanistic religion common to the Ural-Altaic peoples of Northern Asia and Europe. The Shaman or the priest alone could communicate with the unseen world of gods, demons and ancestral spirits and they used mirrors, jingle bells and hemp or paper pendants. Originally the Shamans were all women and even in the reign of the emperor Jimmu, a male deity was presiding over a great festival under the female title of the Sacred Daughter (Itsu-Hime). Ancient Japan seems thus to have been under a religious matriarchate. From now metal implements of bronze and specially of iron became more and more common. But while China specialised in metal casting, Japan forged her metal tools and vessels for ritualistic purpose. Along with the earlier pottery vessels they made now a primitive porcelain *Sue* which entered Japan from China with the Chinese immigrants. The baking was good but the art of glazing was still unknown. In sword-making the Japanese of the period displayed fine workmanship. Swords were necessary to defend their rich agricultural lands growing rice and millet. There were plenty of games and animals in the mountain, and fish, oysters, etc., in the water. Silk was introduced from China and hemp was grown for clothes. Horses and cattle were domesticated and decorated with gold or cast-copper ornaments. Gold and silver rings of exquisite craftsmanship have been compared with similar specimens of Scythian and Sassanian models. Mirrors imported from China came to be much favoured specially as ritualistic objects. The domestic dwellings were made of wood erected high above the ground upon pillars with thatched roofs.

The disposal of the dead with stone-coffin in chambers of stone or clay is interesting. The tombs often were much more imposing than the dwelling houses and here the Japanese reminded us of the Egyptians burying the dead in their formal attire together with their belongings and retainers who were killed or urged to commit suicide, just as we find in the Honan tombs. Later on, clay figures were substituted for living men as we saw in the age of transition from the Shang to the Chou culture. Their weapons and armours testify to considerable progress in smithcraft. Huge forged swords of bronze have bean discovered in the north of Kyushu, Chugokú and Shigoku but these being ritual objects and no other bronze implements being found on a large scale so far, scholars do not admit that there was a bronze age in Japan as in China and elsewhere. The Dotaku or the bronze bell was used for religious purposes and according to Dr. Torii it might have Southern Asiatic origin for it reminds us of the doki or bronze hand drum which is used by the tribes of South China, Annam, Siam and Burma. So Iron Age immediately followed the Stone Age in Japan and we know that the age of iron in India and some other parts of Asia was much higher than the European Iron Age.

THE ARCHAIC ART OF JAPAN

The valuable informations supplied by Dr. Torii have been supplemented by another noted writer, Noritake Tsuda, a former lecturer on Fine Arts in New York University. In his *Handbook of Japanese Art*•

(Tokyo, 1936). he described two distinct types of neolithic pottery with characteric designs and decorations : (1) The *Jomon-doki* pottery with angular edges and handles modelled into various forms of animal heads. Such a vessel is to be found in the Tokyo Imperial Household Museum amidst the Ainu pottery collections. The ground surface in dark grey colour gives the impression of a mat and the designs are curvilinear. (2) Another kind of pottery of a later age, the *Yayoi-Shiki*, is reddish in colour and with few designs except wavy lines and zig-zags. While the earlier pottery is richer in decoration the later one is striking in the originality of form and therefore the two types may be of two distinct cultures of different epochs. The valuable pre-historic pottery objects are deposited mostly in the Imperial Household Museum, the Institute of Anthropology of the Imperial University and in the Prince Oyama Institute of Pre-historic Investigation, Tokyo. The museums of Nara and Kyoto as well as the Institute of Archaeology, Kyoto Imperial University, also exhibit valuable collections.

The burial mounds of ancient Japan have yielded a large number of proto-historic potteries, never glazed or painted, and made partially or entirely on the potter's wheel. The decoration is very simple and rude, scratched in the clay when soft with pointed tools or with combs. They show on the shoulders of vases the figures of men and animals and birds. Another interesting series of mortuary figures of men and women in coarse red terracotta are valuable models illustrating the manners and customs of proto-historic Japan. Other animals like birds and horses as well as house models may be intended for the services of the dead.

FROM BRONZE AGE TO YAMATO CULTURE

The Bronze Age in Japan was so short that many scholars do not admit its existence as a distinct epoch. The bronze objects like arrow heads, cris-shaped dagger, dotaku-bells were found in the limited area of Yamato, Izumo and Northern Kyushu. They mark, according to Mr. Tsuda, " the intermediate state between the art of the new stone age and that of the proto-historic period." That largest number of dotaku-bells is found in the Yamato province which is the central sphere of early Japanese culture and though the art of casting the bell may have been derived from China yet its designing with fin-like border with decorative knobs running down the side is considered to be original to Japan. Pictures of contemporary life are represented in relief on the dotaku-bells: hunting scenes with bows, dolls and deer, boating and fishing, agricultural activities, styles of architecture, etc., are depicted on the bronze reliefs.

After the short bronze age, the iron age of Japan followed continuing down to 552 A.D. when Buddhism was first introduced into the court of Japan. Before that there was no organised religion except the cult of ancestor worship or Shintoism based on a patriarchal national policy. While the principal pursuit was agriculture there was differentiation of crafts into various hereditary industrial guilds (as in India) of potters, leather-makers, weavers of cotton, spinners of silk, copper and iron forgers of arms and armours which they decorated with guilded and incised patterns. Thus the Japanese people were very advanced in the technique of iron working as well as in the casting and guilding of bronze objects like mirrors, horse-furnishings and personal ornaments. They excelled in working in precious stones and could even manufacture white and blue glass. The proto-historic swords were perfectly straight with only one cutting-edge while curve-swords were fashionable in later times. Some swords are richly ornamented with bosses in *repousse* work. The armour is usually made of iron resembling the armour on the terracotta figures but very different from that of later historical times. A type of scale armour is also represented on the burial figures. The helmets of iron or bronze are very rare. The Signs of the Zodiac finely chiselled is found on a bronze helmet. The most important relics of metal are the horse-trappings decorated with inlaid designs sometimes coated with gold. That the Japanese of this proto-historic age were in close cultural relations with China is conclusively proved by the discovery of bronze mirrors reflecting clearly Chinese design, mythology, religion and folk-lore. Numerous examples of the Han mirrors (now in the Tokyo Imperial Museum) found in Japanese burial mounds help us to ascertain the epoch of intensive artistic exchange. The four sacred animals of the cardinal points are often represented : The Dragon on the East, the Tiger on the West, the Bird on the South and the Tortoise embraced by a Snake on the North. Deities like the Mother of the West, the Father of the East and the symbol of the Land of Everlasting Happiness are also represented. Their designs and inscriptions remind us strongly of the Chinese bronze-mirrors of the Han epoch gradually degenerating into the style of the Six dynasties.

Haniwa clay male figures

Polychrome ceramic bowl

Personal ornaments consisted of rings of copper or bronze wrought in gold or silver. There were also various kinds of beads of stone and glass. The curved beads or magatama made of rock crystal steatite, jasper, agate, nephrite are the most important of ancient stone ornaments. The tube beads or the kuda-tama were less common and made of well-cut polished cylinders of jasper of a fine green colour and different shades or colours were produced by different styles of polish to suit the tastes of the people. It is significant in this connection to note the valuable evidences adduced by Dr. Laufer in his learned monograph, *Chinese Pottery of the Han Dynasty*, where he discusses the influence of Siberian or Turkish art and culture on ancient China and through China on Korea and Japan. Han bas-reliefs (about 1st century A.D. ; *Vide* Chavannes : *La Sculpture sur pierre en Chine*, 1893) are found on the hill of Hsiao T'ang Shan in Western Shantung, a province which is known to have connections with pre-historic Japan. It is not a matter of mere coincidence that the oldest document (traced so far) regarding Japan is the Chinese " Annals of the later Han dynasty." There it is recorded that the male and the female sex " are not separated (as in China) when taking meals ; they eat with their hands and make use of the *pieu* and the *tou*." Now in ancient Chinese books we find mention of the following type of sacrificial vessels: (1) The *tou* made of wood (2) the *pieu* made of bamboo and (3) the *teng* made of pottery.

These three types of vessels are still used in the Chinese worship of Confucius and these vessels connect ancient China with pre-historic Japan and Korea as we find from the following story: The last emperor of the Shang-Yin dynasty fell into evil ways, so his nobles protested and one of them Chi-tzu who was imprisoned by the degenerate emperor was released by the victorious founder of the Chou dynasty. Honoured as a Chou officer Chi-tzu retired to Korea in 1122 B.C. He began to civilise the Koreans with Chinese philosophy and culture and taught the men and women of Korea to take their food and drink from the vessels *pieu* and *tou*. The above as we have seen came to be used by the Japanese people also in the Han period when Japan was connected intimately with Korea and through Korea with China. Recent excavations in Korea revealed that important Chinese colonies existed in Lolang, Nakniang, Rakuro and other places since the beginning of the Great Wall in 239 B.C. From 100 B.C. to 200 A.D. Chinese influence in Korea was considerable and continuous and gradually the influence extended to South Korea and Japan. It was during this period that the Kumaso (Later Hayato) and Idzumo folks conjointly effected the eastward conquest about 1st century A.D. Their capital was at Yamato and the three centres of Yamato cultures were Kyushu, Yamato and Kanto. Dr. Torii also, in his Japanese monograph *Yushi izen no Nippon*, connects the Yayoi culture of Japan with adjacent continental culture. Thus the peopling of Japan via Shantung and Korea and also across the Yellow Sea is generally accepted and it might have originated with the great racial movements (from the West to the East) stimulated by the Chou conquest of the Yellow River basin. This Japanese race proper must have met the aboriginal people the Ainus and the proto-Ainus and that the two mixed their blood is partially testified by the Tsugumo race supposed to be the common ancestors of the Ainus and the Japanese. The origin of the Ainu (Yemishi), however, is enveloped in mystery. They are supposed to have come in three migratory waves via Sado and Echigo and the three subtypes known to-day are Hi-no-moto, Karabito and Watari. They represent a very old generalised human type continuing the neolithic culture. Their language is isolated sometimes linked with the pre-Dravidian or Austric and sometimes with the language of Australian natives who contacted the Black races very early and a negrito element with curly hair is also traceable in some folks of Japan. This led to the formulation of the Malayo-Polynesian theory in explaining Japanese race origins. They are supposed by the champions of this Oceanic theory to spread out from Indonesia or South-eastern Asia reaching as far east as the Easter Islands and as far west as Madagascar. Some scholars believe the South-eastern Asiatic races to be Mongoloid, the Polynesian diffusion not taking place until after the emergence of the Japanese. The Malayas may be contemporary with or a little later than these Japanese. However, all these factors have got to be kept constantly in view while we enter into the study of Japanese archaeology and art. While working at the Oriental Institute of the University of Hawaii, my attention was drawn by my Japanese colleagues to a recent book by Hideo Ohba who published in 1934 his *Outline of Japanese Archaeology* (Nippon Koko-Gaku Gaisetsu). The book unfortunately is not yet translated but thanks to the kind courtesy of a Japanese friend, I give here a very brief outline of his treatment. After a few general discussions on archaeology the author examines in detail the Jomondoki and the Yayoishiki .pottery strata together with the dwelling ruins, the cemetry mounds, the ceremonial ruins, the relics of pre-historic industry: stone, clay-seals, bones, horns, teeth, shells, botanical and lacquer materials, copper and iron. He next examines the antiquities of the mound period connected with dwelling houses, ceremonials and primitive industries. In the concluding chapters he attempts to read ethnic or national characteristics in the various relics and further to give a chronological sequence in three successive stages: the Jomon, the Yayoi and the Mound phase of culture.

The difficulty of presenting an adequate picture of pre-historic Japan lies in the fact that most of the original papers, excavation reports, etc., are published in the Japanese language. As early as 1879, we find in the Memoirs of the science department, Tokyo University, published a paper by the American scholar Edward Morse on the "Shell-Mounds of Omori." Individual scholars have contributed valuable articles on Japanese pre-historic culture; archaeology, anthropology and philology appearing mostly in the *Transactions and Proceeding of the Japan Society,* London and in the *Transactions of the Asiatic Society of Japan.* The latter published (1882-1932) a series of articles by John Batchelor. From 1890 the United States National Museum in its reports is publishing articles on pre-historic Japan. Most of these materials were utilised by Dr. Neil Gordon Munro who published the first comprehensive survey, *Pre historic Japan* (Yokohama, 1911). The manuscript was complete in 1908 but unfortunately was destroyed by fire and it could not therefore be printed before 1911. Since then heaps of new materials have accumulated in course of the last 25 years. But in the absence of a systematic stock-taking we present below, for the benefit of our readers not having access to Dr. Munro's volume, a general outline of his study on Pre-historic Japan. A few crude stone-tools were discovered by Dr. Munro in the basin of the Hayakdwa which he tried to correlate with the bones of the Tertiary mammals found in gravel as described in the *Outlines of the Geology of Japan* published by the Imperial Geological Survey of Japan. During the Tertiary epoch Japan like Java was connected with the continent of Asia. The discovery of the Java Man (pithecanthropus erectus) followed by the tracing of the home of the Peking Man already living on rice has led some scholars to link up the two types of fossil men whose cousins may very conveniently lie in some part of Japan or

Korea undetected as yet. But most of the scholars are still sceptical with regard to the identification of stone tools with definite palaeolithic strata. They agree, however, so far as the neolithic sites are concerned, and over 4,000 such sites have been discovered. Specially numerous are the sites in the Kwanto provinces in Northern Japan where we find a later culture. The thickness of the Shell-heaps (Kaidzuka or kitchen-middens) vary from one to twelve feet. They contain animal bones, broken pottery and discarded stone tools. Human skulls found with broken pieces of pottery may suggest some sort of jar-burial.

The neolithic inhabitants of Japan lived in very simple huts during the six or more months of warm weather but in cold seasons many of them used pit dwellings which are found also in Korea and Formosa and which still survive amongst the Eta folk who were the former pariahs of Japan and who resemble in many ways the Ainus of the Kurile islands. The present Ainus are the last descendants of a race who were not much inferior in culture to the invading Yamato race who learnt agricultural arts from the Yemishi or Yezo, meaning outsider or barbarians, who still occupied a third of the mainland (Honshu) as we know from the early Japanese chronicle Kojiki compiled about 712 A.D. Dr. Torii inspected some of these pit dwellings in the Kuriles in 1899. He also described the transition between the pit dwellings and the huts erected above the ground where no nails were used and the poles were tied together in a primitive fashion. The Ainus practised agriculture rather crudely using hoes frequently made of wood. The tools and devices for fishing, hunting and capturing animals for food attest to the various means of livelihood and the distribution of the neolithic remains on the islands around Japan proves that the primitive people used boats large enough to traverse fifty miles or more of open sea. These boats were hollowed out of logs (like Indian *Salti*) and may have been partially skin-covered.

THE CERAMIC ART

Abundant pottery materials are found in the north of Japan and as we proceed to the south-west they become less abundant as also the primitive sites. The materials of the primitive pottery is a coarse clay tempered with sharp sand or particles of quartz or pebbles. They are generally imperfectly baked and the thinner vessels are sometimes uniformly fired and therefore superior to the Yayoishiki or intermediate pottery. The Northern pottery is occasionally covered with a slip of finer clay. The colour usually approaches that of terracotta with varying shades running into grey, dark-brown or black. Many of the vessels were made by coiling and coiling appears as a conventional decoration. The bottom of vessels often retained the impressions of the matting which was intended to prevent movement during moulding and the use of the potter's wheel is beyond doubt ; some of the cooking pots, pans and bowls appear as finely moulded and decorated. The jars and vases often exhibit textile decorations. Characteristic Ainu patterns are found also on bowls, dishes, cups, bottles, lamps, braziers, incense-burners, etc., in the famous Takashima collection which shows striking nipple-pots or drinking vessels sometimes in quasi-human shape. Some shallow bowls with heavy pedestals are found in the Shinto rituals as a survival of more ancient culture. Some such types of handmade potteries are found in prehistoric Japan as well as in India, Greece and elsewhere. Among the minor objects are a few strainers and clay objects for stamping designs on cloth. Some earthenware plaques are distinctly anthropomorphic and probably connected with the clay images which are found in abundance.

These clay images were not intended to produce an all-round likeness and most of them are highly conventionalised. The female figures greatly outnumbered the male and they were mostly found in residential sites and not in the burial grounds. Most probably those were the effigies of the dead worshipped for the well-being of the living. Some of the images are quite nude and some provided with a loin-cloth which, however, did not conceal the sex. The disproportionately large eyes remind us of the eye-designs depicted on the Junks of China and the boats of Polynesia. There is comparative absence of sexual motif on these figures although the phallic symbol is common on the stone-club or seki-bo. The makers of the clay images or Dogu attached great importance to personal ornamentation like hair-dressing, tatooing, use of beads and earnings. Though a certain degree of nudity is the rule rather than the exception (as in India) the figures are seldom without some decorations which often serve the purpose of dress. The Yezo Ainu trace the art of tatooing to the Koropok-guru or pit-dwellers. But Keurile Ainus attribute the practice to their ancestors as it was ascertained by Dr. Torii. Among the minor objects may be mentioned the neolithic magatama which serve as the model for the later Japanese kudutama, both deriving their form from the claws of the tiger which animal was deified in Korea. So its tooth or talon enjoyed great reputation as an amulet. In many such cases one must compare the ancient patterns and designs with those still lingering with the Ainu people as has been done by D. Sato and S. Sato who made a splendid collection of their own. But often we must remember that prehistoric Japan was connected with Korea, Manchuria and continental China, making the task more complicated and comparative study indispensable.

TRANSITION FROM THE PRIMITIVE TO THE INTERMEDIATE POTTERY

Pottery designs are the most valuable indices for determining, if not the exact chronology, at least the sequence of the cultural strata. In the earliest ceramics of Japan we find that designs in colour are rare and if they occur at all they are very simple, geometrical patterns like the triangle and circle to emphasise low relief. Red, white, black, or dark-grey and brown are the colours generally used. A thinner type of pottery shows some kind of polish and warm tints like red and pink with occasional touch of yellow and chocolate are used as the surface colour. Lacquer and red ochre were sometimes used for surface decoration.

Matting pattern, textile impressions are frequently seen ; but the most common are patterns produced by engraving or incision. Quite a large variety of beautiful designs emerge out of the combination of the engraved and the relieved patterns ; but the art of pictorial composition are rarely practised on clay as in the case of the possible representation of the Ainu myth (shared also by the Japanese and the Russian folk-lore) where the world is shown to be on the back of a fish. Lizard designs seem to occur in some cases. On the ornamented handles of the primitive vessels, birds, boar, snake and such animal motifs are found. These primitive patterns are largely conserved in the Ainu designs on wood, bone, textile fabric and skin. While differences are admitted yet the similarities are more significant. The Ainus may or may not be ethnically connected with the primitive races of Japan but there are many proofs of cultural contact.

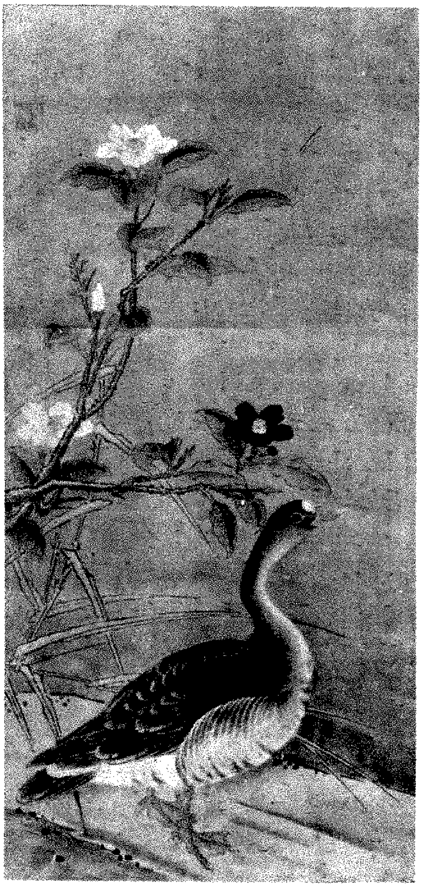
Between the primitive and the Yamato pottery we notice an intermediate type found in shell heaps and sometimes associated with stone tools. This is known now as the Yayoi type distributed throughout Japan from south to north. They are sometimes found associated with Yamato relics like the Haniwa pottery. This pottery is not turned on the wheel and is therefore connected with some neolithic ware, though the paste is thinner and more uniformly baked than most of the neolithic pottery. Combs of bamboo or other materials were used to scratch patterns on the surface of the clay before drying. The lines of the intermediate pottery are sometimes crossed thus producing textile designs which are seen on the primitive as well as on the later Yamato pottery specially the triangular and quadrangular patterns. The decorations on the intermediate pottery are generally very subdued and sober with very few attempts at moulded decorations. Leaf designs appear now and then and most of the unglazed pottery which cannot be identified with the primitive or the Yamato type may be accepted to belong to the intermediate variety which approaches the primitive in its paste and the Yamato in its pattern, as was studied by Dr. Munro in the Minamikase Shell Mound. Some unglazed terracotta is found to be turned on the wheel, while in other hybrid potteries we find them partially wheel-made and partially hand-made. The intermediate pottery was connected with the later Yamato culture for they appear in the burial caves, cairns and tombs. The primitive potters of Japan were usually females and in the epoch following the primitive culture, this intermediate type of domestic pottery was probably evolved out of necessity by cruder artisans and their works were generally not used for burial whenever the classical sepulchral pottery were available for offerings of food or wine to the ancestral spirits. Some of the intermediate pottery types are said to approach the Malayan pottery and recently, since the discovery of the Indus Valley Civilisation, the Indus type came to be compared rather indiscriminately with the so-called " Ainu Pottery, " meaning the primitive pottery of Japan.

Proto-historic Yamato Culture

The ethnic type which finally emerges as the Yamato or Japanese proper is, as it is admitted, a mixture of several distinct stocks. The most primitive aborigines may be called the proto-Ainus, a proto-Caucasian race who came to be modified by mixing their blood with the

Mongoloid races reaching Korea and possibly Japan in the first milliennium B. C. when China was under the Chou dynasty. Next we notice certain Negrito characters which might be explained by the contact of Japan with Indonesia where the Mongoloid, the Negrito and the Caucasian (Indian) element were fused to form the Malayan races who were supposed to have left definite traces in the island of Kyushu. These immigrants from Malayasia belong probably to the stone age for the bronze weapons found in Kyushu have no affinity with the Malayan culture, on the contrary they are derived from some continental (Sino-Korean) contexts. The broad-headed Negrito was probably modified by Indonesian or Mongolian elements before their arrival in Japan, and we find in the case of the Igorrot of the Philippines which archipelago, situated midway between India and Japan, possibly recapitulated the same process of racial fusion. The agricultural population of Japan is reported to resemble the Igorrot but they represented the lower classes of privitive Japanese society. The conquering class was partly Caucasian and partly Mongoloid, forming the aristocratic type. Thus everything favours the theory that already in the pre-historic period Japan had a mixed population and that may be due to the fact of her being approachable from the mainland of Saghalin and the Tsushima straits and from Indonesia and Polynesia, backed by the northward direction of the Black Stream. Japan was thus the converging point of several ethnic and cultural migrations from the Indian Ocean and the Pacific. Several ethnic elements continued to carry on the traditions of neolithic culture in Japan as Dr. Munro has shown while studying the sepulchral chambers, the dolmens, the stone rooms, the cists, the tumuli or earthen mounds, the cairns or cobble mounds. Many of these pre-historic features were continued through the proto-historic to the historic days by the highly gifted Yamato race, the real makers of Japan. The Yamato culture is associated throughout Japan with the intermediate pottery forming the ordinary household wares of these people. This pottery is marked with comb designs and was probably made by the Haniwa potters. For religious or ceremonial purposes they used the classical *Iwaibe* or sacred vessels which are sub-divided into Korean and Japanese. We know definitely that China in the glorious Han epoch transformed the cultural life of Korea and Japan and therefore the establishment of Yamato power might have synchronised with those movements. The Han Annals of the beginning of the Christian

Wooden statue of
Bishamonten



Wild Goose, Muromachi period
(1334-1572)

era refer to the Japanese in these terms: "Their soldiers have spears and shields, wooden bows and bamboo arrows which are sometimes tipped with bones." These primitive arms were soon improved by the Japanese who, as we have seen, were experts in using metals like bronze and specially iron. Korea was probably the first to import these techniques of higher culture from China and we know that by the 5th century A. D. the Koreans adopted the Chinese script which also stimulated the development of the earliest script of Japan.

The classical *Iwaibe* vessels whether Korean or Japanese are sharply distinguished by their simple and restrained decoration as against the highly ornate embellishments of the primitive pottery. But they are uniformly baked, much harder than the primitive wares with finer paste. Bowls, dishes, cups, jars, bottles, flasks and drinking vases of different types have been collected and carefully preserved in the Imperial Household Museum and in the University of Tokyo collection. Sometimes human or animal figures in relief are introduced and occasionally a large jar has several small jars added to its shoulder forming the Komochi or child-bearing decoration. Survival of the ancient water-skin model appears now and then in Japanese jars. Spouted vessels for libation or drinking resemble those found in ancient Persia, India and in Sumerian pictographs. The leather bottle forms, well known from China to Egypt, were also initiated by the Yamato potters.

The decoration consists of textile designs, circular and triangular patterns or those composed of lines and dots together with very sparing use of figures in high relief. Horse, deer, wild boar, dog, bird, tortoise and human figures are seen moulded on the shoulders of the vases. A special type is represented, the Haniwa, consisting of cylinders of coarse terracotta. These are surmounted by human or animal figures and rarely by inanimate objects. It is connected with the intermediate pottery and other specimens of unglazed terracotta found in the Yamato tombs. Holes are usually seen in the sides of the cylinders which were probably intended for fixing them as ornamental adjuncts to the tumuli. The human figures surmounting the Haniwa are of different types and sometimes there is a suggestion of the raised hands in ceremonial attitude or as a form of salutation, The ear rings are common, so also the necklace and combs. Water vessel is shown carried on the head and a female figure is robed in a long gown with close-fitting sleeves. So, iron armour, leather protection for the body strengthened with metal plates and metal helmets, are also shown as decoration on these terracotta figures which resemble more the Caucasian than the Mongolian type. Figures of swans, horses, hares and boars have also been found probably influenced by the Han pottery figures. The most important inanimate object represented is the arm-guard Tomo designed to enhance the sound caused by the impact of the bow-string in its recoil. The Yamato pottery, therefore, is the most valuable link connecting pre-historic Japanese art with the arts and crafts developing in the historic period inaugurated by the introduction of Buddhism in 552 A.D. from Korea and China.

MY EXPERIENCES IN THE WELFARE WORKS FOR THE BLIND ABROAD

SUBODHCHANDRA ROY, M.A., B.L.

DURING my study trips to Europe, America, Canada and Japan, I was pleased to note that the stamp of each country's peculiar genius was definitely recognisable in its welfare works for the blind. It may be said, as a rather broad statement, that Great Britain and the United States of America have influenced directly or indirectly the works for the blind throughout the world ; but the evidences of adaptations by each country to its peculiar needs and environmental demands are unmistakably noticeable.

In this synoptic report, my attempt will be to outline in a very general way the common factors in the works of the visually handicapped which are more or less emphasized by the countries I visited.

1. DEFINITION OF BLINDNESS.

It is just natural to formulate the legal and social concept of blindness and its all-sided implications before inaugurating on a scientific basis any scheme of activities for those afflicted with this handicap. A mere misty approximation of the notion of blindness has a positively baneful effect on any welfare work, however well-meaning it may be.

All the advanced countries realised this at a very early stage of their blind work. In those countries, blindness has not only been strictly defined, but it has also been measured in terms of different degrees of the affliction. This has laid the scientific-minded workers for the blind in those countries to substitute the term " visual handicap " for the commonly used and more commonly misunderstood word " blindness."

The degree of vision which constitutes blindness in Great Britain, for instance, is 6/60, in America, 20/200, and so on. Periodic eye tests are held in every school for the visually handicapped as well as the sighted, and transference of enrolments takes place, if necessary, in accordance with the results of these eye tests.

2. EDUCATION OF PRE-SCHOOL BLIND CHILDREN.

The education and training of the blind begin in the very early years of their life. As early as the eighteenth month of their age, they are taken away from their homes and are placed in what is called "Sunshine Homes for the Blind Children," or the "Nursery Schools for the Blind."

Usually, the parents or the guardians do not know how to take care of their blind children or wards. They alternate between coddling and neglect. I was told of an instance in England where one of the twins born was blind. The parents used to confine their whole attention to their seeing child to the entire neglect of their blind child. Not only that, the parents used to tie up the sightless child to the corner of a cot, so that it could not hurt itself, while they had all their funs at home and excursions abroad in the company of the sighted child.

On the contrary, the better and preferential treatment meted out by a family to its blind child is a matter of common observation.

It needs no saying that both these attitudes prevent the normal growth of the blind children at home. The Sunshine Homes obviate these difficulties by putting the blind children under a common roof and giving them the same kind of treatment, facilities and environment.

Besides these problems of care and discipline, there are several other problems, mainly psychological and psychiatric in nature, which can never be solved with any measure of satisfaction unless the blind children are entrusted from their very infancy to the care and guidance of experts in the psychology and education of the visually handicapped. For instance, the problems of autostimulation, "blindism," personality maladjustment, etc., which start operating in the life of blind persons from their very childhood, can never be effectively tackled except by people trained in the psychology of the blind.

In these Sunshine Homes, the blind children are kept and trained till they are five or six years old, after which they are sent to the schools for the blind. Trained teachers and nurses are appointed in these Homes, where the sightless children are taught free and fearless movement of the body, lessons in the adjustment to the seeing world, elementary music, Braille, and simple handicrafts.

3. EDUCATION OF SCHOOL CHILDREN.

In all the countries, except Japan, the primary school education of blind children is free and compulsory as that of the sighted. In each country, there are schools providing every scope and facility for the education and training of blind children. Japan has ninety schools for its seventy-six thousand blind population, although, as stated above, it has no provision for free and compulsory education of its blind children.

Before or immediately after the children are admitted to a school, their aptitudes and vocational possibilities are tested by intelligence and personality tests which have been adapted to the conditions of blind children from those devised for children with sight. Emphasis on the kind of education which each of these children should receive, depends to a great extent on the results of these tests. Those who are found mentally retarded, are given special attention, and their education is carried on by special teachers through what is called "opportunity classes."

There is systematic vocational guidance for each pupil, so that he or she is not left in a state of perplexity regarding the ways of making a living after the school years are over.

In order to encourage the reading habit among the blind children, scores of periodicals and thousands of books have been printed in Braille and placed within easy access. The Library for the Blind in New York City, the Library of Congress at Washington, the National Braille Library in London, etc., have, each of them, three or four hundred thousand books in Braille in different subjects, and they lend those books free to all blind people just for the mere asking.

The majority of the teachers in schools for the blind have been especially trained for this purpose. The education of the visually handicapped is quite a technical and growing subject, and no one can be expected to be an efficient teacher of the blind without knowing the psychological and educational problems especially involved in this specialised field. In Great Britain, the Board of Education stops all financial grants to a blind school if it employs a teacher who has not obtained a diploma from the College of Teachers for the Blind. In America, the blind schools discourage the appointment of teachers who have not received special training in the Education of the Visually Handicapped at Columbia or Harvard University.

The appointment of blind persons as teachers or workers for the blind is specially encouraged in those countries. They are regarded not only as efficient workers for the blind, but also as inspiring examples to them. In America, it has become an unwritten law that in a school or organisation for the blind, at least one-third of the staff should be recruited from among the blind. Some schools I visited have blind persons constituting as much as sixty per cent of its staff.

Besides, the heads of many schools and organisations for the blind are blind persons. The heads of most of the Public Commissions for the blind in America are themselves blind. The Executive Director of the American Foundation is also a blind person.

In all the progressive schools for the blind, there are arrangements for solving the special problems involved in the education of the partially-sighted children. There are such arrangements even in the schools for sighted children. In England and Germany, there are separate schools for children with partial vision. The partially-sighted children constitute, for educational purposes, a class by themselves. They cannot be educated either through sighted or blind methods. This truth has not been realised in our country with the result that hundreds of children with partial sight have lost and are losing their vision entirely.

In addition to the visually handicapped children, there is another group of children who are more unfortunate and whose educational problems are more difficult to solve. These are the deaf-blind mute children, suffering from the triple handicap of blindness, deafness and dumbness. America is ahead of all countries in the world in the education of these unfortunates, and Laura Bridgeman, Helen Keeler, and a few others have shown what these children can do if educational facilities are provided for them. During my second visit in America, I discussed with Miss Helen Keeler the problems of these children and studied the methods of teaching them. Usually, the blind schools have opened departments for these children in their own premises.

In addition to these residential schools for the blind, classes for blind boys and girls have been opened in ordinary seeing schools. This is indeed a very interesting experiment. It helps the growth of mutual understanding between the blind and the seeing children from the very early stage of their lives. I am inclined to believe that there is a great scope and need for such classes in our country under its present economic conditions.

4. Education of Blind Young Men and Women of Post-School Stage.

It has been realised in those countries that the blind boys and girls will be quite helpless if they are not taken care of after they finish their school education.

Those who are fit for higher studies are encouraged to enter colleges. There are several scholarships for assisting the needy students towards the college expenses.

Those who intend to take up music as the means of their livelihood are encouraged to enter the schools for higher music. There are several scholarships for these students as well.

Those who have specialised in some industry, are placed in what is called "sheltered workshops." These workshops are subsidised by Government and the public, and the blind people work here as apprentices for three or four years, after which they become regular workers. During the period of apprenticeship, all their expenses are paid for by those workshops.

5. Activities of the Agencies and Organisations of the Blind.

What is to be done with these educated and trained blind men and women ? The agencies and organisations for the blind have been brought into existence to solve this and various other problems. There is no unhealthy rivalry among these organisations, since each of them is engaged to solve problems distinct from those handled by others. In London alone, there are about ten or twelve organisations working side by side to help the blind persons in different ways.

The principal activities of these organisations may be summarised as follows :—

A. They try to secure employments for the educated blind men and women. Through the efforts of these organisations, most of the blind people have been able to be contributing members of society. They have succeeded in inducing the German Government to pass a law to the effect that every firm or factory must employ a certain percentage of its staff from among the handicapped people. In Japan, a blind beggar has become an anachronism. In Great Britain, the blind persons have become eligible, in accordance with a law passed by the Parliament early this year, for old-age pension when they are forty years old, while the seeing persons must be sixty-five in order to receive the benefits of this pension.

For those people, who are definitely unemployable, the Government has made special financial provisions through the efforts of these organisations. There are several homes where the unemployable blind men and women can live at public cost.

Those whose earning is not enough to meet their necessary expenses, receive augmentations in their wages either from those organisations or from the Government.

B. The education of the adult blind, *i. e.*, who lose their vision rather late in life, and who cannot obviously be taken care of by regular schools, is undertaken by these organisations. Teachers are sent to the homes of the adult blind and they are taught Braille and some useful occupation. The home teaching service is most efficient and widespread in Great Britain and the British Government is spending huge sums of money each year towards the maintenance of this service.

C. These organisations also undertake the publication of books and journals in Braille, Moon and in other types, as well as the making of talking-books. There are about eighty English periodicals in Braille published in America and Great Britain. In Japan, there is even a daily newspaper in Braille.

D. Agitations for the improvement of the lot of the blind are carried on unceasingly by these organisations. As a result, several legislations have been passed in all countries which have made the lives of the sightless community happier and respectable. A few of these legislative measures have been enumerated and discussed in the last paper appended to this report.

6. PREVENTION OF BLINDNESS.

This is a very important problem and more emphasis is being laid on it in every country. It has been held that about seventy per cent of blindness in every country is preventible, and every year the number of blind persons in the West is decreasing through the strict application of preventive methods. There may be a day when there will exist no blindness, and hence no problem of blindness to solve. But till that day comes, all possible arrangements should be made to lessen the miseries of the already existing and would-be blind persons.

7. CONCLUSION.

In the foregoing pages, I have recounted in a very general and shortest possible way my experiences regarding what other countries are doing in order to ameliorate the lot of the sightless community. It will be seen from the above dissertation that the visually handicapped persons are taken care of by those societies from the time they are born until they die. As a matter of fact, the societies in the West have become definitely conscious of the sacred responsibility towards their handicapped members. The doctrine of *laissez-faire* in this matter is considered to be very dangerous and has been abondoned by all civilized countries. It has been realised that society cannot progress very well if the handicapped persons belanging to different groups are allowed to remain as permanent drags on it.

I am positive that our society in India is making a great economic waste by not educating and not employing its blind individuals. Our society has to bear the burden for these people anyhow; then why should it not take something out of them? Besides, in certain spheres of activity, the blind individuals can render better and more efficient service than even the seeing. The Western societies have realised this truth and have been prompt to take advantage of it.

There is another way of looking at the same thing. Real sympathy is shown to the blind persons not by feeding them at public expense and keeping them idle at home, but by giving them education and burdening them with work and responsibility. This truth has not been realised in India and all efforts in helping the blind have thus been misguided and abortive. Dr. Childs, Professor of Psychology at Teachers' College, Columbia University, has rightly said: "for an individual to be a member of a society and yet have no responsible part in its activities is a form of social ostracism that breeds disastrous spiritual consequences."

In my opinion, the blind people have a more urgent need for education than even the seeing. There are mainly two reasons in support of this thesis.

First, the blind persons cannot be employed in any work without receiving any systematic training and education extending over several years, while there are various spheres of activities for the seeing individuals in which they may be employed without such protracted training and education. In those activities, the mere possession of sight combined with some amount of commonsense is all that is needed to qualify a person for employment.

Secondly, the seeing people have the freedom of movement and several other things to keep themselves busy with. But the sightless individuls have to carry on a dreary and monotonous existence and have a feeling of helplessness and aloneness in the world if they are not taught something which will keep them busy and make them feel that time, after all, moves.

I should like to append four papers to this report.

The first paper lists the schools and organisations for the visually handicapped that I have visited abroad.

In addition to these places, I have met several successful and blind people of each country I visited in order to gain practical experience and inspiration.

The second paper states the courses which I took at Teachers' College, Columbia University, New York, towards my Master's Degree in Education, specialising in the Education of the Visually Handicapped.

The third paper describes a scheme of activities which should be undertaken at once in India for its visually handicapped persons. I submitted this paper to Columbia University as a course requirement and it was highly appreciated there.

The last paper is a copy of an article which I wrote and got published before I left India about two years ago. This contains many facts and figures regarding the blind community in India and abroad.

BENGAL GOVERNMENT AND AGRICULTURE

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NEW MANURES *

The wide use of different kinds of manure has been greatly stimulated by propaganda. This is noticeable in the districts of Dacca and Mymensingh in the Eastern Circle where the sale of sulphate of ammonia marketed by the Imperial Chemical Industries reached 7,000 maunds in the year 1933-34. It is understood that the amounts sold in subsequent years are on the increase. The cultivators are encouraged to use these manures by a praiseworthy step taken by the officers of the department as the result of which, concession rates in railway freight are enjoyed when these artificial manures are procured through the Agriculture Department. The cultivators paid for every maund they bought. This happened only because they were made to appreciate their values as a means of increasing the outturn of their crops. Reliable figures for the Western and Northern Circles are not available and the inference one is naturally tempted to draw is that perhaps equally energetic efforts for selling chemical manures were not made there. One would be justified in concluding that our cultivators all over this province would make more extensive use of these manures if they could be made to realise their value. The only way to do so is vigorous propaganda carried on directly by the suppliers supplemented by work carried on by the officers of the Agriculture Department in the different centres where demonstration and propaganda work is being conducted by them. It is no doubt true that a reduction in their price would have the effect of bringing them within the reach of a larger number of the less well-to-do cultivators. Similarly, a wider diffusion of knowledge of improved agricultural methods would have the effect of popularising their use. According to the Deputy Director of Agriculture, Western Circle, the limited use of artificial manures is partly due to economic depression. This merely means that reduction in their price, if this is possible, is the best way of popularising their use.

The use of green manuring with leguminous crops such as *daincha* has not as yet made a wide appeal to our agriculturists. The pioneer work in this direction carried on at Tagore's farm at Surul is praiseworthy. Perhaps the cultivator so conservative by nature is compelled by his poverty to use his land in the ways with which he has been familiar for generations and is averse to trying experiments about the value of which he feels doubtful.

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* Continued from our last issue.

It is very encouraging to find that in some parts of the Eastern Circle, such as Bhairab and Brahmanbaria, the agriculturists are gradually adopting the practice of using rotten water-hyacinth as manure. The writer's information when he last visited this part of Bengal in 1935 is that almost all the water-hyacinth collected in the Brahmanbaria sub-division was used for this purpose. Its systematic use in certain parts of our province would save our rivers from pollution and add considerably to the fertility of our land provided this practice became universal.

It is known to almost every one familiar with village life how, in an overwhelming majority of cases, farm-yard manure is ordinarily stored in the open and how a large part of its utility is lost by reason of the bad effects of exposure to rain. Propaganda rightly carried out should encourage the conservation of farm-yard manure by storing it in properly protected pits with sheds over them to prevent waste. This has already become quite popular in parts of the hill district of Darjeeling and the writer feels confident that if the agricultural officers concerned make it a point to impress on the cultivators the utility of preventing the waste now going on, their advice will be followed readily in every part of Bengal.

During the year 1934-35, about 28,000 and in 1935-36 about 32,500 maunds of artificial manure was manufactured at the different Government farms the whole of which was used in the farms themselves. The writer might be permitted in this connection to mention the fact that according to F. H. King, author of that outstanding work "Farmers of Forty Centuries" in which the author has made a study of the agricultural methods followed in China, Korea and Japan, specially in those parts of these three countries where intensive agriculture has been practised successfully for centuries without appreciable exhausion of the soil, excepting human excreta, almost the only manure used is artificial manure identical in nearly all respects with that made at the Dacca Farm. It would be a step in the right direction if this system of manufacturing artificial farm-yard manure on a large scale by the utilisation of all waste organic material found in every farm is introduced in every one of the Government districts, private and demonstration farms and, later on, taught by the demonstrators in the different centres. So much useful material which may, with proper treatment, be used as manure is wasted in our province, that every effort for making it properly and using it skilfully would more than repay the expense involved in popularising this much-needed improvement.

A comparison of the average outturn of the province of Bengal with the highest outturn in the different Government farms reveals some very interesting as well as saddening facts. Taking sugar-cane for instance, we find that the average outturn of sugar-cane in green weight is about 180 maunds per bigha for the province while the highest in Berhampur Government farm is about 1,000 maunds per bigha. The figures for paddy are approximately as follows: average for the whole province 5 maunds per bigha, highest average in Government farm 20 maunds per bigha. The writer is not in a position to supply figures for other crops but his information is that the highest average yield of practically all crops in Government farms is nearly always three to four times the average yield for the whole province.

While we should feel happy that our agriculturists are gradually making more and more extensive use of departmentally improved higher yielding seeds, we should not lose sight of the very important fact that a heavier production of crops always implies a greater demand on the reserve plant food in the soil. The cultivator while congratulating himself on the better outturn should also remember that this satisfactory state of things cannot continue permanently unless he gives back to the land, in some form or other, the plant food he is taking out. If this is not done, the land will undergo a slow and imperceptible impoverishment and the time, when even the use of improved strains of seed will not result in heavy crops, must come. So far as the writer is aware, the ordinary cultivator who has taken to the systematic use of improved seeds is not always putting back into his land to-day a larger amount of manure than his forefathers.

The time has come when we must see to it that our peasants not only use the heavier yielding improved seeds but also, along with it, put back into their land a larger amount of manure than they have done in the past. In this connection they should be told to draw their own inference from what they observe in the land they cultivate themselves and the land cultivated in Government farms. The very high outturn in the latter, if it proves anything at all, proves beyond any doubt that even the poor impoverished soil of Bengal when properly treated and manured is still capable of yielding very satisfactory returns. The only way to convince them about the utility of more liberal manuring is to make it absolutely clear to them that the use of manure, taking into account the satisfactory crops, is a paying proposition, that a respectable margin of profit remains even after paying for manure. It is here that the utility of cheap green manure, of properly conserved cow-dung and specially of artificial farm-yard manure should be emphasised in propaganda work.

Everyone interested in agriculture as practised by cultivators in the province is aware that the only manure used almost universally is cow-dung. It is only very rarely that the amount available is sufficient to meet the normal demand. The result is that the gradual exhaustion of the soil with its consequent evil results has grown into a problem with us. It is this which induces the writer to lay stress on the urgent necessity of teaching the making of artificial farm-yard manure to our cultivators. Its use would become very widely spread if only we could organise our propaganda work in this direction properly. Very useful work in this direction could be done by the Union Board farms, reference to which will be made hereafter.

AGRICULTURAL IMPLEMENTS

The Agricultural Engineer to the Government of Bengal, who has already designed improved machinery for the manufacture of sugar such as crushers, pug-mills, centrifugals, combined aerators and generators, devoted part of his time to the improvement of different varieties of ploughs previously designed by him and manufactured by Messrs. Ranwick & Co. The " Chasa " and " Deshbandhu " ploughs both meant for dry land crops enter any soil and plough at a uniform depth. They are not so heavy as the other well-known types designed by him and marketed under the names of " Amir," " Bangla " and " Sobhkam." The great merit of the former two lies in the fact that first they are within the draft of ordinary Bengal cattle which is not so strong as the cattle of other provinces and secondly, they do not require any pressure at the time of ploughing, and from this point of view, ought to be very useful for the comparatively weak and malaria-stricken, ill-fed peasantry of Western and Central Bengal.

Tests about the comparative merits of the improved ploughs and the Desi wooden ploughs were carried on. For *aus* paddy which is a low land crop, " Sobhkam No. 2," " Sobhkam A," " Bangla No. 2" and the *Desi* wooden ploughs were used. It was found that the " Bangla " plough gave the highest outturn, " Sobhkam " coming next. The price of these improved ploughs varies from Rs. 6-8 to Rs. 8.

Considering the economic depression and the poverty of the agriculturists as a class, the sale of these improved ploughs is not quite discouraging. It must not, however, be forgotten that the *Desi* plough costs from Rs. 2 to Rs. 3 and that, in spite of strenuous efforts made by the officers of the Agriculture Department, the improved ploughs are selling in tens where they ought to sell in tens of thousands. What prevents their wider use is partly their comparatively high price. The writer has talked with agriculturists in different districts of Bengal and the impression he has gathered is that wherever the superiority of these ploughs has been demonstrated, the peasantry have always been convinced of their utility but that they are unable to use them mainly on account of their higher initial cost. A suggestion thrown out, perhaps at random, in more than one place, was that these, as well as improved seeds and artificial manures, should be supplied to reliable men banded together co-operatively. The writer does not possess sufficient experience in such matters to be able to say whether this could be worked satisfactorily, that is to say, as a sound economic proposition. At any rate, the suggestion is well worth investigation. There is, however, little doubt that improved agricultural implements will never come into wide use unless their price is reduced materially. As this is not a possibility on account of their higher cost of production, the only practical method of popularising them is to sell them on the instalment system. The writer must, however, confess that the difficulties which stand in the way of adopting this plan extensively seem so very formidable as to appear almost insurmountable.

There is another fact which came under the writer's notice quite recently. He offered a prize for the best cross-bred bullock exhibited in the Ballavpore mela last year. This exhibition is arranged by the Church Missionary Society's Nadia District Church Council. After consulting Rev. G. F. Cranswick, the then Principal of Dipti Mandir of Hat-Chapra, District Nadia, where, among other things, there are arrangements for teaching agriculture, he considered it desirable that the prize should consist of an improved plough. He consulted the President as well as certain members of the Mela Committee and requested them to give him their advice after consulting the local agriculturists. Mr. Cranswick has been using the "Sobhkam" plough in the school farm and he, as well as the gentlemen whose opinion had been sought, united in stating that though the students of Dipti Mandir used this improved plough and were convinced about its superiority, after finishing their course and going back to their land, they preferred to use the *Desi* plough as it was lighter and more easily handled. He was further told that an improved plough of the departmental type would not be acceptable to the winner of the prize. There was thus no option but to offer a *Desi* plough though care was taken to have it made as strongly as possible.

One very intelligent agriculturist who had received his general education as well as his agricultural training at Mr. Cranswick's school informed the writer that the real objection to these departmentally improved ploughs lay in the fact that in order to get the best results it was essential that they should be worked with the help of draft cattle stronger than the half-starved, weak and lean animals ordinarily found in the villages of Bengal. The writer has found that the "Sobhkam" plough is being used with good results in all the Government farms and he considers that the reason advanced by this cultivator is what stands in the way of their popularity and more extensive use. It follows therefore that the question of the use of improved agricultural implements is so intimately bound up with the question of improvement of draft cattle, that improvement in the former will only be possible with improvement in the latter. In this connection it ought to be mentioned that according to the latest report on the Land Revenue Administration of Bengal, Khas Mahal tenants in the district of Bogra are being trained to use the improved "Sobhkam" plough and hand hoes by being allowed their free use, Government meeting the cost of providing them. This is a very laudable attempt and the example ought to be followed elsewhere specially in those Government farms where cultivation is conducted under the Barga system.

(*To be continued.*)

SURENDRANATH BANERJEA*

BY KAMALA DEVI

"The one fact that stands out above all things else in the life and work of Surendra Nath Banerjea is that he occupies a front place among that glorious band, headed by Raja Ram Mohun Roy, whom History will proclaim to the future generations of this and other lands as the Regenerators of Modern India."

— B. C. PAL.

SURENDRANATH Banerjea was born at a time when the country was passing through an abrupt transition by the impact of English civilisation. Raja Ram Mohun Roy lived, worked, and died nearly two decades before the birth of Surendranath. The Raja was the precursor of a new dawn, a new era in Bengal. Although the Raja was commonly known as a religious reformer and founder of the Brahmo Samaj, his real message to his country, nay, to the modern world, embraced the entire field of man's social life. He stood on a plane from where he viewed the world problem with that depth and breadth of vision which can be seen only among the very greatest of men. Others followed him in his work of reform and reconstruction. Devendranath Tagore and Keshub Chunder Sen, Iswarchandra Vidyasagar and Michael Madhusudan Dutt, Bankimchandra Chatterji and Hemchandra Banerji, Harischandra Mukerji and Kristodas Pal worked to infuse new life into the moribund society—to re-create literature, reform religion, reconstruct society, rejuvenate public life. Thus, a galaxy of great men, whom the country produced before him, made the ground ready for the work which Surendranath was destined to do.

Surendranath was born in a Brahmin family on November 10, 1848, in Calcutta. The predominant influence in the family was that of orthodoxy represented by his grandfather, whose life was one of plain living and high thinking, that gave him a dignity that no wealth could confer. But this old man of the old school gave his eldest son Durgacharan Banerjea—the father of our hero—the best kind of education available in those days. Durgacharan was a favourite pupil of David Hare, one of the pioneers of English education in Bengal. He subsequently joined the Medical College and was one of the most distinguished physicians of the day in Calcutta. And like the disciples of Derozio, he broke away from the old moorings of orthodoxy and conservatism and was a convert to a new cult. Interesting stories of the life of our English-educated community have been fascinatingly told by Rajnarayan Bose in his autobiography and by Sibnath Sastri in his 'Ramtanu Lahiri and the Bengali society of his time.'

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* For her essay on this subject in Bengali the authoress was awarded the Mokshadasundari Gold Medal for 1937, by the University.

So, Surendranath's earliest life was spent in an atmosphere of controversy that stimulated a spirit of research and enquiry, and amid a conflict of opposing forces. His father sent him to 'Parental Academic Institution' to learn English—a school chiefly attended by Anglo-Indian boys. Subsequently he was sent to the Doveton College for his University education. His career in School and College was 'fairly distinguished.' But he was never the topmost boy, though he was always very near the top. To quote him, "but in the course of a few years, and in the long run, I left behind those boys who had beaten me at the start; and in life I think I have out-distanced every one of my school or college rivals." *

He was self-dependent from his very boyhood. Throughout his career in school and college he never had a home-tutor and had to depend entirely upon himself, when quite a young boy at school, to learn two such difficult foreign languages as English and Latin. He matriculated in 1863 and took his B.A Degree in 1868.

At the suggestion of his Principal, Mr. John Sime, who was impressed with his brilliance, Dr. Durgacharan arranged for sending Surendranath to England to compete for the Indian Civil Service. It may be noted incidentally that while Surendranath was only a child of five years, his father drew up a will in which he directed that Surendranath should be sent to England to complete his education which would be helpful to him in life.

On March 3, 1868, Surendranath sailed for England along with his friends Romesh Chunder Dutt and Behari Lal Gupta. He succesfully passed the competitive test examination for the Indian Civil Service. But on the ground of an alleged discrepancy about his age, the Civil Service Commissioners had his name removed from the list of successful candidates. The removal of his name and that of another Indian candidate evoked an outburst of indignation in India, and the Indian

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* A Nation in Making—S. N. Banerjea.

leaders, including the great Vidyasagar, joined in an affidavit testifying to the Indian method of reckoning age. Surendranath was not the man to take the decision of the Commissioners lying down. As a result of an application before the Queen's Bench, in which he was helped by Sir Taraknath Palit (then Mr. T. Palit, who was then in England, having been recently called to the Bar), the Civil Service Commissioners quietly reinstated him and the other candidate in their positions as selected candidates for the Indian Civil Service. It is sad to reflect that his father died on February 20, 1870, before this happy news could reach him. Surendranath received the news of his father's death about the middle of March which 'dazed, overpowered and half stunned' him. His father was, throughout his long and eventful career, an ever-living source of encouragement and inspiration to him. He lost nearly a year in fighting the case and appeared at the Final Examination of 1871, doing two years' work in one year's time, and passed along with his friends R. C. Dutt and B. L. Gupta.

On his return home he was posted to Sylhet as Assistant Magistrate and joined his appointment on November 22, 1871. Mr. H. C. Sutherland—an Anglo-Indian—was Magistrate of the District who was his immediate superior. He tried to befriend him, but at the same time refused to admit him on terms of equality into the local European society. Surendranath could not but resent this attitude.

However, he rapidly passed the departmental examinations and got the powers of a first-class Magistrate. One Mr. Posford, who was his senior as Assistant Magistrate, also appeared at the departmental examination with Surendranath. Surendranath passed and he failed. Mr. Sutherland, who was imbued with a strong racial feeling, did not like that he should have passed and that Mr. Posford should have failed. The contrast seemed in Mr. Sutherland's eyes to be derogatory to the prestige of the ruling race. This was the real root of his misfortune in his official life. The English executive officials of the place wanted to let the young Bengalee Civilian realise his limitations.

At that time Sir George Campbell was the Lieutenant-Governor of Bengal. He was not friendly to the English-educated middle class who began to crowd higher Government offices and learned professions like law and medicine. Satyendranath Tagore, Romesh Chunder Dutt, B. L. Gupta and Surendranath Banerjea had gone to England and passed into the Indian Civil Service. These products of the Hindu

College and newly founded University—ardent students of Rousseau, Voltaire, Comte, Milton, Burke, Bright and Gladstone—were impatient to change the lot of their fellow-countrymen, and movements were afoot towards this end. Sir George Campbell's Government wanted to curb this growing spirit of self-assertion and freedom in the English-educated youth. The British members of the Government could not look upon these with equanimity and were ill at ease at these developments in the members of a subject race

"It was the general impression among the people of Sylhet that Mr. Sutherland actively worked for the dismissal of Surendranath from the Civil Service." "Mr. Sutherland encouraged spies to carry tales about Surendranath to him." * At length, a plea was found. Mr. Banerjea had entered a person as "ferar" or absconder when he was not really absconding. The Magistrate called for the records and asked him for a full explanation, which he gave. The Magistrate wrote to the District Judge, who addressed the High Court and the Government was moved. A Commission was appointed to enquire into the whole matter.

Surendranath prayed for the hearing of the case in Calcutta and that he should be provided by Government with counsel for his defence. Both the prayers were rejected. He was dismissed from the Service with a compassionate allowance of rupees fifty a month.

The actual facts of the case, however, stated by the District Judge of Sylhet in his letter addressed to the High Court, have been reproduced *in extenso* in the "Memories of My Life and Times" by Mr. Bipinchandra Pal. A careful perusal of the Judge's letter leads an impartial reader but to one conclusion that Surendranath's (then only twenty-three years old) offence amounted to nothing more than grave carelessness and laxity of due supervision of the acts of his subordinates and he was by no means guilty of any grave misconduct in respect of his official duties. The real crime of Surendranath was his colour and race and his claims to perfectly equal treatment from the members of the ruling race. Bipinchandra made the following observation in his autobiography, which he wrote in his very mature age of seventy, on this episode: "Indeed the thing for which poor Surendra Nath had been sought to be pilloried throughout his public life, is not at all uncommon in our Courts ; and there are very few Civilians fresh from

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* Memories of My Life and Times—B. C. Pal.

'home' who could not, if their early records were carefully searched, be convicted of the kind of carelessness, for which such indignities were heaped upon this young Bengalee Civilian."

But the innate buoyancy of his spirit kept him up. He made up his mind to proceed to England and to lay his case before the authorities of the India Office. So, he left Calcutta in March, 1874, and arriving in London in April, he at once placed himself in communication with the India Office. Within a few weeks of his arrival, however, he was officially informed that he had been dismissed from the Indian Civil Service. This was a crushing blow, but it could not crush Surendranath.

He was already a student of the Middle Temple and had kept eight terms. He made up his mind to stay on in England and finish his terms and be called to the Bar. In April, 1875, he was to be called and his name was duly put up; but his dismissal from the Civil Service was raised as an objection from some unknown quarter, and the Benchers of the Middle Temple declined to call him to the Bar. From the Civil Service he had been dismissed, from the Bar he was shut out!

The outlook was dismal and dark. His friends declared that he was a ruined man, but he himself never despaired nor lost the exuberant joyousness of his youthful nature. In the iron grip of ruin itself, he had already formed some forecast of the work that was awaiting him.

He was in England from April, 1874 to May, 1875; during this period he was quietly and laboriously preparing himself for a dedicated life of unselfish devotion in the service of his Motherland. He felt that he had suffered because he was a member of a disorganised community, that had no public opinion, no voice in the counsels of their Government. He recovered his buoyancy in the new hope that there was still work for him in a higher and nobler sphere than before. The personal wrong done to him opened his eyes to the utter helplessness of his people, 'that they were helots, hewers of wood and drawers of water in the land of their birth,' and he determined to set himself to the task of helping his people. 'Out of death cometh life, a higher life, a nobler resurrection' It was verily so in the case of Surendranath.

After his unsuccessful attempt to be reinstated to the Indian Civil Service and then to be called to the Bar, he came back to Calcutta in June, 1875, and was received by his noble wife 'with a bright cheery countenance.' He at once began to take a part in public affairs. At a largely attended meeting held in the theatre of the Medical College to promote temperance movement he made his first public utterance and at once secured his place among the recognised public speakers. Soon after, the great Vidyasagar, an intimate friend of Surendranath's father, offered him an appointment as Professor of English in his College, which he accepted.

This afforded him an opportunity to be of useful service to his country, of which he took the fullest advantage. He used all his powers to inspire his students with patriotism. The Students' Association, organised about this time by the late Mr. A M. Bose in collaboration with Surendranath, found in him its most active worker. He made student life in Calcutta instinct with a new spirit. He delivered lectures in Calcutta and its immediate neighbourhood upon such subjects as Indian Unity, the Study of History, the Life of Mazzini, the Life of Chaitanya, High English Education, etc His lecture 'On the Rise of the Sikh Power in the Panjab' from the platform of the Students' Association created 'almost a literal storm about College Square.' 'His position as the most powerful orator of his generation was at once established by this performance.' Swami Vivekananda, among others, was one of those who regularly attended his meetings in those days.

He was invited to work as a teacher of the City School (for it had not then become a college) founded by his friend Anandamohan in 1879. He was so very popular as a Professor that the institutions he joined were crowded by hundreds of students. In 1882, Surendranath took over charge of a school known as Presidency Institution. He thoroughly reorganised the school and eventually raised it to the status of a first-grade college—the now famous Ripon College. Surendranath has been rightly called the Arnold of Bengal. Arnold made Rugby famous, and Surendranath, the college named after Ripon.

His love for the students was intense and sincere. In his autobiography he wrote: "Between the students and myself there grew up an attachment which I regarded as one of my most valued possessions. It was with the greatest reluctance that I ceased to be a teacher, for I loved the students and I rejoiced in their company." Again: "If I have contributed to the up-building of student-life, the students in their turn have made me what I am. If I have inspired them with the spirit of service they in their turn have rejuvenated me and filled me with ardour of youth. I have grown young in their company and by daily contact with them I have retained even amid advancing years some of my qualities of youth."

He regarded his vocation as a scared calling and that is why, when he was offered a post under the Tippera Raj, on a salary of rupees seven hundred a month, he had no difficulty in refusing the the offer. His duties were indeed multitudinous, but to those of the class-room he accorded a special preference. He always set a high value upon his educational work and put it in the forefront of his activities. " Political work, " he said, " is more or less useful. Educational work has in it the elements of permanent utility." He believed that " the empire of the teacher is an ever enduring empire which extends over the future. The teachers are the masters of the future. Theirs is a heaven-appointed task—a sacred vocation—a divine mission." He was engaged in the active work of teaching from 1875 to 1912.

After his return from England when he was doing his work among the student community he was thiking of " forming an Association to represent the views of the educated middle-class community and inspire them with a living interest in public affairs." There was the British Indian Association, ' but it was essentially and by its creed an Association of landholders.' It had no active political programme nor had any activity in creating public opinion by direct appeals to the people. ' There was thus the clear need for another political Association on a more democratic basis.'

So, preparations were made in co-operation with Anandamohan for founding an Association, and on July 26, 1876, an inaugural meeting was held. It is worth noticing here that on that day Surendranath's (then) only son died. But, all the same, he came to the meeting, as he rightly apprehended opposition from Mr. Kali Churn Banerjee, an eloquent speaker of no mean order and a man of great learning, and made an ardent and impassioned speech and carried the whole house with him to the utter discomfiture of his opponent. The foundation of the Indian Association was one of the most notable achievements of his life. He kept himself in the background—accepting no office in view of his dismissal from Civil Service—but laboured indefatigably in its behalf, trying to realise through it the ideals of his life: (1) The creation of a strong body of public opinion in the country; (2) the unification of the Indian races and peoples upon the basis of common political interests and aspirations ; (3) the promotion of friendly feelings between Hindus and Mahomedans ; and lastly the inclusion or the masses in the great public movements of the day.

The Indian Association had started as an all-India organisation itself and a National Conference was sitting in Calcutta, when the first Indian National Congress was being organised in Bombay. Surendranath invited delegates from the different districts of Northern India to this Conference. The late Mr. Pal, an astute political thinker of the first order and a keen student of history, expressed his considered opinion about twenty years ago on the work of the Indian Association—which was the work of Surendranath—in these words : " . . . there is every reason to think that if the National Congress had not been started under much greater influential auspices than Surendranath or his friends had then secured for their organisation . . . our political activities and organisation would have been much stronger and of a far more constitutional character than they are today."

Within a year of the foundation of the Association, an opportunity arose for realising some of the great ideals that the Association stood for. Lord Salisbury, Secretary of State for India, reduced the maximum limit of age for the competitive examination for the Indian Civil Service from twenty-one to nineteen years. This ' created a painful impression throughout India.' The Indian Association resolved upon organising a national movement. A great public meeting was held at the Town Hall and Surendranath was apppointed special delegate to visit the different provinces. He undertook a political tour in Northern and Western India visiting important places in the U. P., the Panjab, Bombay and Madras, and made impressive and stirring speeches before crowded audiences.

His lecturing tour was an unqualified success. Everywhere he was accorded warm and enthusiastic reception. People hung on his utterances and his addresses evoked live response from the people. It revealed for the first time the possibilities of united action among all the Indian peoples for common political purposes and thus prepared the way for the birth of the Indian National Congress. He was recognised at once as the man of the hour, and in the Panjab he was hailed as a prophet.

This lecturing tour once for all established for him that unique position in the public life of India which before or even after him, until Mahatma Gandhi's appearance in Indian politics, none else could achieve. " He is by far and above the one man in India, whom, if the occasion came, a plebiscite of his English-educated countrymen would with an overwhelming majority acclaim as their trusted leader. Some are leaders of public opinion in their own province, others of their own class or community . . . ; but while the position of all these men in the public life of their country is provincial or sectional, that of Surendra Nath alone is, unquestionably, national because no other man in his generation or even before him has contributed more to the birth and growth of our present national ideas and aspirations than what Surendra Nath has done "—thus observed Bipinchandra who himself was an accredited all-India leader of the extremist school during the days of the Swadeshi Movement.

Surendranath was the apostle of constitutional agitation in India. He has been a political 'agitator '—in the best sense of the term. He never once wavered in his faith in constitutional agitation. Even in the more recent history of Bengal, he held that all agitations must be constitutional to win the day. The object of all these agitations was to achieve Self-Government. He said. " We must have a political share in the government of our own country; we shall permit no exclusive bureaucracy to govern India; and it remains to be seen whether a great and civilised people will not comply with the legitimate prayer and demands of a subject race upon whom it has already conferred such inestimable blessings. . . . We want to have a voice in the taxation and the government of this country. Give us these privileges. Let us have opportunities for the gratification of our legitimate aspirations, and then from one part of the country to another, there will be a contented, happy and prosperous people blessing their own Government and blessing the Providence which has placed them under such a Government."

He had firm faith in agitation in England as well which was evident from the fact of Mr. Lalmohan Ghose's being sent to England on behalf of the Indian Association to represent the cause of the Indian people on the Civil Service question. These efforts were not entirely futile. It vindicated a principle that constitutional agitation is a legitimate mode of getting grievances redressed. In 1879 Surendranath proposed that a permanent deputation be established in England to keep the British public informed about Indian questions. In later years the National Congress established an organ of Indian opinion in England and a Parliamentary Committee to watch its interests in Parliament. Deputation of distinguished and capable Indians became more and more frequent. It was Surendranath who started and popularised the idea. Even today, the extremist leaders of the Congress think it an imperative necessity to have organisations in England and in the countries of Europe and America to watch the interests of the Indian National Congress and carry on propaganda in its behalf; and to this end the late lamented President. Patel bequeathed by his will a large sum to be utilised for this purpose and entrusted Mr. Subhaschandra Bose to organise it. So, the idea of carrying on the Congress movement abroad was anticipated by the ' Moderate ' Surendranath more than fifty years ago.

In 1879, he took over charge of the ' Bengalee,' an English weekly, which was then in a moribund condition. Under his able editorship it was in no time converted into the most powerful Indian organ of Calcutta. The popularity of the ' Bengalee ' continued until Surendranath was forced to sever his connection when he had to accept the Ministership of his province after the introduction of Montagu-Chelmsford Reforms in India in 1921. The service rendered to the country by Surendranath as a journalist through the columns of the ' Bengalee ' was conspicuous and inestimable.

The popularity of Surendranath and his paper the ' Bengalee ' immeasurably enhanced when he was prosecuted for an article in his paper in April, 1883, criticising the conduct of Mr. Justice Norris. He was tried by a Full Bench of the High Court and was sentenced to an imprisonment for two months in the Civil Jail. The Court room, the corridors, the approaches to the Court were crowded by a vast number of men among whom could be seen the most notable citizens of Calcutta. Kumar Indrachandra Singh of Paikpara was present in the Court with a sum of a lakh of rupees in cash to pay down any fine that might be imposed.

When sentence had been passed, it was deemed prudent to remove him not in the prisoners' van but in Mr. Justice Norris's own carriage by a Sheriff's officer. He was already the idol of the student community. This persecution made him dearer still, and they were so much excited and upset on hearing of the sentence passed on him that even Sir Asutosh Mookerjee, who was then a student of the Presidency College and who was even then noted for his extraordinary talents and level-headedness, came out of the class room and actively participated in the students' demonstrations that were almost wild.

—(*To be continued.*)

BASIC ENGLISH AND ITS POSSIBILITIES*

Dr. M. M. Bhattacherje,
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I

THE decision of the University of Calcutta to adopt the vernacular in place of English as the medium of instruction in the schools, should lead to a fresh examination of the question of the teaching of English itself in Bengal. The matter should now be looked at from a new viewpoint. Use of English as the medium certainly gave the students a greater opportunity of learning it for simple and practical purposes. Whether the foreign medium was a hindrance to the study of other subjects and to the assimilation of thoughts and arguments, is a different matter. With regard to the learning of English, the question certainly arises, what should be done to make up for this loss of opportunity under the new system. Of course, the University's decision will affect only the higher classes in the schools, for in the lower classes English had never been the medium of instruction, books on History, Geography, Hygiene, Elementary Science, etc., having already been compiled in the vernacular. But those who want to join the University, or to enter business or Government Service, have to pass through these higher classes. It is certainly desirable that they should have that command of English which is likely, under the present circumstances, to ensure success in their respective spheres of work.

The use of English in schools as a medium of instruction meant a greater opportunity for the students in more senses than one. They had not only to read more English books and pay more attention to the language, but also to answer questions on different subjects like Science, History, Geography, etc., in English. The literary exercise involved in the latter was certainly very valuable in calling forth their linguistic instincts and developing their powers of expression. It was virtually the practical part of their language-study, which helped to establish a correspondence between reality and expression, so far as they were concerned. This went hand in hand with the study of purely literary pieces, poetry and prose.

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* A large portion of this article was written in London in consultation with Mr. C. K. Ogden, Miss Lockhart and Dr. Graham of the Orthological Institute, who agreed with the views expressed in it. A few paragraphs have since been added, pointing out the difficulty of introducing Basic in Indian schools.

Even with this rather comprehensive training in English, students found it difficult to write simple English and to follow the lectures when they joined the college after leaving school. Students turned out under the new scheme, deprived of the more practical and more valuable part of their training in English, would not, it might reasonably be feared, be able to carry on their work in the English-speaking world, or profit at all by their studies in the University, where lectures must, for at least some time to come, be delivered in English.

If the foreign language must be given up as the medium of instruction in schools—and certainly there are obvious reasons for substituting the vernacular for it—some means must be adopted to improve the standard of knowledge of work-a-day English amongst the students or at least to prevent it from deteriorating. In the schools and colleges of this country English is studied as literature, and masterpieces of great authors are generally prescribed for the students. Their language is not, in most cases, strictly modern—such as is now used in everyday life by Englishmen. Besides, the study of pieces of emotive poetry and prose, full of the language of sensibility, feeling, and imagination, is not in the case of Indian students an effective means of picking up English. It is not at all likely to give them much command of the language for practical purposes. What has been aimed at in the English classes of schools in the past, is proficiency in literary or bookish English. Students have been encouraged to learn niceties of style and figures of speech, and taught to paraphrase passages into literary English. As an eminent educationist observes, " To write a paraphrase is to compose another passage made as nearly as possible a rival to the first. Rarely tried with a prose original, with poetry it is an invitation to write another poem—in prose—on a partially similar theme. As such, it is an exercise whose effects are often very far indeed from an improved comprehension of the original. This is the kind of paraphrase the more promising kind of pupil usually produces, and he deserves our sympathy. For the terms of the task set him are something of an outrage on his sensibility."

Except, possibly, to the few who want to specialize in English Literature later, this system is of no use. It involves waste of time and energy which might have been more profitably spent. It is very likely to lead to misappreciation of fine phrases to which young students are usually attracted and to mis-association of ideas. The tendency to these evils has been to some extent neutralised in the past in consequence of simple, work-a-day English being the medium of instruction. Under the new arrangement, the evils of the study of bookish or literary English are likely to become more glaring. The old ideal must disappear if the students' knowledge of English of the right type is to improve.

What is needed is to devise a system which, while economizing time and labour, will help the students to pick up a knowledge of the English language sufficient for expressing their ideas on ordinary affairs in the modern world, and serving as a medium of instruction in the University in the different branches of learning.

It must be admitted that this system cannot be introduced for the first time in the higher classes. Here the students are already obsessed with a liking for literary English, a love of phrases, idioms, and expressions which have no application to the ordinary concerns of everyday life. This is inculcated upon them when they are in the lowest classes. Though instruction in other subjects is not then given through English, yet the tradition of literary English has its influence on the teaching of the language even in the case of little children. Undoubtedly the kindergarten system and object lessons have done something to bring language in closer touch with experience ; yet much remains to be done. And something can be done by Basic English.

Basic, in one sense, belongs to the class of proposed world-languages of which Esperanto is best known. The desirability of a Universal Language has been felt by many, though its possibility has been doubted. There have been diverse views on the question of an international language. Some people have looked to the " the gradual disappearance of existing languages " to make room for a universal medium, while others have visualised the latter as existing side by side with the former. According to some, again, the Universal Language should have a vocabulary to which all the principal languages must make substantial contributions. Others regard this as undesirable. Esperanto aspired to oust other languages, and derives its vocabulary from a number of tongues, while Basic is exclusively English and has no higher ambition than to be a mere Auxiliary

Language which facilitates the study of ordinary English. Esperanto, again, is synthetic, retaining as it does traces of archaism like inflexions, etc., while Basic is very largely analytic.

The origin of Basic explains the prominence of this last characteristic, for it has to be traced to the emergence of modern languages in Europe from the old synthetic languages, especially Latin. The progress from Classical Latin to the Roman Languages partly illustrates the gradual disappearance of inflexions, etc., and " the setting aside of word-magic and respect for forms and rituals." Along with the dropping of what are called " verbal niceties " came the " march away from specific towards general terms." English " carried further the process of simplification both in its Anglo-Saxon and its Latin derivatives." Single words expressive of complex conceptions were replaced by groups of words, each expressing a component idea. The structure of Standard English, such as it became after this simplification, crumbled in America where democracy and science had their effect on language as much as on society. It has been remarked that the "American people were romping amid the ruins of the English language." Its disintegration in America was to some extent due to the influence of another analytic language, *viz.*, Chinese which is " without cases, modes, tenses and a complex system of derivations."

A very important thing about Basic is that it is the expression of the modern scientific and practical bent of mind. All languages, including normal English, had their origin in unscientific ages, and are vehicles of thought lacking—to judge by the modern standard—in clearness, realism, scientific accuracy and precision. This is to be seen in the want of directness and the verbiage of most of the phrases and idioms. Their embellishments and rhetoric betray the absence of correspondence between reality and expression. Metaphors and figures are based on mis-association of ideas or on their far-fetched connections. Even in apparently simple expressions irreconcilable ideas are often linked up—sometimes movement is predicated of an abstract conception or an emotion is associated with the idea of space. For beginners, especially for foreigners, the difficulty involved in getting familiar with these peculiarities is considerable. They are opposed to normal and instinctive ways of thought, and hence come as a shock to the unsophisticated minds of children when they try to learn a foreign tongue. Basic is realistic and scientific. It distinguishes names of things (picturable or otherwise), of operations, qualities and directions. These are defined with fair accuracy, and mis-association of ideas has been avoided as far as possible. Some are diagrammatically represented. The different planes to which prepositions or directives refer are clearly indicated where there is difficulty. Basic presses into its service Tanagrams (the Seven Picture-Makers), Isotype figures and the Motion Picture. According to the Basic Theory, when we use language, we merely express the movement of a thing (having a certain quality) in a certain direction, or its existence in a particular position. Such are the simplest forms of statement, and complex statements are only combinations of these. The "qualifiers" or adjectives have been limited to 150, and, so far as possible, their opposites have been linked with them. This ensures precision.

One may say that the logic of analysis of the principles underlying modern thought, forms the basis of the selection of the "operators," the explanation of the "directives," and the transformation of the "verbs" into names of things or actions. However mankind may progress in future, it can safely be asserted that they are sure to develop a scientific mentality which is in close touch with reality. If so, Basic may well be a specially appropriate vehicle of expression in international affairs. If, as Mr. Ogden says, international language should not consist of merely idealistic terms, as the outcome of so ne unstable enthusiasm or arbitrary philological principle, Basic, because it is scientific, can very well develop into an international language.

(To be continued.)

FILMS IN INDUSTRY AND EDUCATION

By Shaikh Iftekhar Rasool

WHEN, some years ago, the problems connected with the systematic introduction of the cinema as an aid to teaching and the use of the film in popular education came up for consideration, a violent reaction broke out in many sections of the class of teachers. A distinct, if imprecise, impression was given that there was in the air a tendency to revolutionise the whole business of teaching. One heard remarks about the mechanisation of the school, reduction in the teaching staff, standardisation of the school, and even the substitution of the film for the teacher. It is easy to remember the lively polemics of that time and the attacks launched against any one who saw in the motion picture an incomparable means of expression and persuation.

It was forgotten that the utilisation of the motion picture was not meant to revolutionise teaching, but to provide contemporary, didactic methods with a most useful aid.

It was forgotten that the tumuluous existence of to-day is bringing the school continually nearer life.

It was forgotten that to-day—for impelient and logical exigencies regarding our safeguarding of future generations—we must add to the discipline of the mind also that of the body.

It was forgotten, finally, that the cinema was only the last expression at the time of that visual instruction which, for more than 2,000 years, the leading educationists and innovators in teaching systems had urgently desired.

Visual Instruction

The motion picture with its animated images came to substitute the static fixed projections and the lack of life and reality in the old pictures, the wall drawings, and the stuffed birds. It came to complete the laboratory experiments, showing the young people what a product really represents while formerly merely the dry formula was all that was learnt, while its chemical composition was barely hinted at, and then without reference to its importance to the country's productive life.

To-day we are facing a further scientific development which is the prelude to a vast step in the field of education.

It is vast in numerous ways and under many aspects, in consequence it is desirable that we should assume our position at once so as to avoid two disadvantages: one being the arising of misunderstanding (as happened in the case of the cinema and the world of teaching) which may retard the utilisation of new means offered by science, a means that holds immense possibilities for evolutions as did the fixed and moving pictures in their day, and secondly to avoid purely trade and money making influences turning television to uses capable of creating a repetition of what happened in the coming and growth of motion picture.

Important Questions

We are perfectly aware that very serious questions of an industrial and juridical character will arise with the coming of television, questions which affect directly the very future of the cinema industry in the course of time.

At the same time, connected with these serious questions, there are others of not less importance at the time when all humanity is endeavouring to give a higher educational tone to our social life, and therefore trying to raise the educational level of the masses.

It will be remembered that when the cinema appeared, the spirit of the early workers in this field of activity, like that of pioneers, turned with absolute spontaneity towards the simplest forms of knowledge, that is, of education. The analysis or synthesis of movement was nothing but an analysis or synthesis of the life which surrounds us, or escapes us, of which we so often are ignorant, while we ought to know it. After a few years, the documentaries disappeared, and the few films made from real life which the public had supported had vanished. The didactic and educational domain was completely swamped by the flood of amusement pictures.

It took some thirty years for the motion picture to gain a consciousness of its immense possibilities.

Its Possibilities.

All this, however, is but a beginning, and only touches the fringe of of the problem. A fleeting glance opens up a vision of exacting possibilities. If there is a point in which the technical improvement of cinematography and the activity of a country can meet for the purpose of obtaining better results. it is in the field of industry, which is not merely a collection of firms and factories, but is the rhythm, respiration and cadence of the national energies.

Side by side with the rural sentiment which wants to see the earth rich with grain and the peoples' homes blooming with health, we must have that sentiment for industry which exalts the creative faculties of man.

The greatness of a country is revealed in one way—by the smoking chimneys of its factories and industrial establishments. There is an army of peasants engaged in ploughing the valleys and making the mountain sides glow with green verdure, and at the same time there is an army of craftsmen handling fire for productive ends.

The cinema can be, in this connection, an instrument for spreading cognitions, for providing better technique and for knitting the nation together industrially and morally.

Vocational Films

Under these aspects, the educational motion picture finds its first task in the vocational film and the vocational trading film. We have to face here one of the principal themes of our argument.

What we have to do is to show the young people the various possibilities that are open to them in industry, at the same time leading them to make a choice corresponding to their interests, aptitudes, family situation and condition of the labour market. We must, in a word, utilise to the maximum the energies and capabilities of the rising generation.

Reading is useful to begin with, and visits to factories and workshops will widen the first knowledge. An attendence to museum will also help to extend acquaintance with fact. A methodical teaching of the various trades and crafts by means of the motion picture will prove useful for completing the work.

Best Way of Illustration

If it is true that a craft or trade is a complex of operations aiming at a given end, the motion picture is, *par excellence*, the best way of illustration.

The decomposition of a craft into a certain number of technical movements can again be analysed into a number of smaller and less significant gestures or movements of the hands and feet, and in the film these movements and gestures find their best chance of being properly illustrated. A great deal can be done with acceleration, slow motion and colour cinematography to make things clear to the student.

We now come to the vocational training, that is, to teaching the apprentice who has chosen his craft or trade how to set about his work. It is a form of improvement of the first importance to increase the worker's output and general capacity according to the most modern systems of rationalising labour.

The workman is now made, and a task can be given him. It becomes then necessary to make the man technically perfect, to qualify him, to make him a specialist. And this not only in his interest but for the economic interest of the industrial concerns themselves.

Creative Influence

The cinema exercises on industry a finally creative influence. The fascination of the screen is often the cause or the originating impulse of new ideas. Even only considering that which is inherent to the spectacle, what advantages have not been derived by electrotechnics from the devices that have come into existence owing to the requirements of the sound film, and what further benefits will not accrue to mechanics and chemistry from the inevitable developments of the colour film ? All forms of activity find an increment in cinematographic propaganda, whether documentary or theatrical, from architecture which teaches us to renovate our houses inside out, to sport which urges young people to daring, and improves industry owing to the incessant requirements for better wheels, screws, motors, etc.

The film, the task of which in this country is to spread a knowledge of a country's industrial life, may be demonstrative and illustrative of technique, but it should above all things stress the social value of the nation's industrial effort. A sense of national pride in the national industry must be created among the people such as to allow them to understand that a nation's life is not only lived in offices and libraries, or in the halls, but is closely and intimately bound up with the workman, the peasant and the poor.

THE VALUE OF MUSIC IN EDUCATION

IBNE HASAN KAISER, M.A.

A Need in Our Schools

The All-India Music Conference recently passed a resolution asking the heads of the various institutions to start compulsory music classes which, I think is a very sound proposal. From the standpoint of the individual, the national and international value of the subject India simply cannot afford to neglect or despise her music.

With education now a transferred subject in the hands of Indian ministers the national music of the country must be honoured, must be taught, must be financially upheld, and the first and the easiest means of doing this is to make an elementary course of class singing, with proper training in notation, talam and intonation, compulsory right up to the college.

The educational thought of the world looks on the importance of the inclusion of music in school curricula from three different standpoints. The Greek ideal of education considered music a subject which, with gymnastics alone, should be taught exclusively between the age of 7 and 14, rhythm and poetry being included in the term music. The modern Western attitude is to include music as a compulsory subject to be learnt by every student, but to a limited extent.

No Organised Training

The attitude of Indian educational authorities is to exclude music altogether from the curricula of high schools and boys' schools generally. Thus we find in India—where on all sides the evidence is that music is inextricably mixed up with the life of the people—there is no organised training upon which the people depend for the expression of emotions.

The Greeks, as expressed by Plato, considered that 'when youths have made a good beginning in play (gymnastics) and by the help of music have gained the habit of good order, then this habit of good order will accompany them in all their actions and be a principle of growth to them and if there be any fallen places in the State they will raise them again.'

At another time he says: 'Our education had two branches of gymnastic, which was occupied with the body and music the sister art, which infused a natural harmony into mind and literature.' It was not only in the West that music was at one time considered so fundamentally valuable to the character of the nation but in Asia also Confucius said, 'If one should desire to know whether a kingdom is well governed, if its morals are good or bad, the quality of its music will furnish the answer.'

With many of the Oriental races the acquiring of Occidental culture has resulted in the abandonment of their own. The Japanese are an example of this. Occidental music is now being widely spread through Japan and the natives are avid in its appreciation. It is not because it is great in itself. If a thing is inherently great, whether it be an art or a custom or merely an idea, it is never abandoned, as it is evident in Japanese paintings and decorative arts, which are their great means of expression. Instead of being abandoned as their music, they have profoundly impressed themselves on Western civilisation and have influenced the art of every country they have touched.

Indian music is therefore superior to that of Japan and many other countries who are ignorant of the fact. It is three thousand years old and is by far the most complicated and intricate system of the music of all nations, and a science hardly to be excelled by any creation of the human mind. Like all branches of learning, it is based upon the religious faiths, observances, legends and traditions of the country, depicting the social manners and customs of the people in the history of the times and words of the songs.

The Time Theory

Another distinguishing feature of our Indian music is its time theory, or the practice of assigning stated times of the day or night for singing the Ragas. This practice has existed in the country from time immemorial. The law-makers of olden days were ardent and profound students of nature. They unravelled the hidden secrets of sound by long study, and made sure that certain sounds harmonised with certain notes in certain seasons, and adjusted the notes in accordance with nature.

According to these law-givers the 24 hours of a night and day were divided into 8 parts each part lasting for 3 hours. The first morning part lasted from 6 to 9 o'clock in which Bhairon and all its species and Ramkali could be sung; 9 to 12 was the time for Bhairvi and Todee, 12 to 3 was the time for Bhimplasi and Dhaain. Similarly the time for each Raga was fixed without which it had no significance.

It is a pity that our music which has been attributed to divine origin for centuries past is in the hands mostly of illiterate artists Their inborn prejudice and narrow-mindedness which prevents them from imparting their art is a thing that must be conquered. They must be made to realise the superiority of a national interest over a private interest. And they must be made to see that the greater the spread of education in music the greater will be the demand for their services, that by being givers in the first instance they will certainly be takers in the next.

A Suggestion

If music had to fulfil the noble mission that it sets before us in life, we should not allow it to degenerate but on the other hand put forth all our efforts to keep it pure and undefiled. Unless and until the level of the present musical education is raised, we will lose much of what has been left to our generation. For this purpose I would suggest that a Sangit Committee should be formed whose business it should be to collect and preserve the obscure varieties of certain Ragas from these professionals and to fix their definitions, and the rule of singing them. They should prepare graded courses of study for the teaching of the various Ragas.

In addition to this pressing need this committee must also hasten to preserve in permanent form, by means of gramophone records the existing art of singing, the best specimens of which rest with the aged artists whom the implicable hand of death may snatch away any moment. The finest part of Indian music is incapable of notations. The shades of notes, the graces, the gradations and the undulations cannot be put down. They have to be learnt from the gramophone when the artists are dead and gone. It is only in this way that our national music can be elevated and preserved from its present degradation and low status to which it is now sinking.

At Home and Abroad

Black American's Interest in India

At a crowded meeting of welcome to Nehru, India's great leader, in one of London's largest halls, leading personalities of Britain's democratic movement greeted the distinguished visitor and representative of millions of human beings. Outstanding on the platform was the giant form of one of the world's leading singers, Paul Robeson; musical critics record that, moved by this first encounter with Nehru, he sang as never before in his life.

Paul Robeson indicated the strong feeling and sympathy of the Negro people towards India in the following splendid address of welcome:

He said: "For a long time I have wanted to meet Nehru, the great Indian leader and it is indeed a rare privilege to be given the opportunity to say a few words of welcome.

"We in Black America and other parts of the world, have closely watched the Indian struggle and have been conscious of its importance for us. To-day, with the events in Abyssinia, Spain, China, Austria and the West Indies fresh in our minds—events which are the result of a common onslaught by reactionary forces working in close collaboration—to-day it has become increasingly clear that the struggle for an enlightened and progressive European Democracy and the colonial struggle for democratic freedom are inter-dependent and inseparable.

"And as there is common action by the opposing forces—so in even greater measure must there be unified action by the democratic and progressive forces. In fact, many distressing problems would long ago have been solved had this unity existed.

"The struggle of the Indian people, their courage, the emergence of leaders like Nehru give the lie to tales of a hopelessly backward people, of a decayed culture, and so on, *ad nauseum*. And there is one thing, it seems to me, we people of long oppression must remember; we must not be talked out of our heritage.

"We must be proud of our traditions and where possible draw upon them to enrich the contribution we can make to a world which can ill afford to lose whatever of value human beings have created.

"This applies as well to the great folk cultures of the working and peasant masses in Europe, Asia and America.

"The comradely contribution by different peoples to a common civilisation is no longer a dream, for on one-sixth of the earth's surface such a civilisation does exist, and these peoples with their rich nationalist culture firmly bound into one socialist union stand as a bulwark against the forces of reaction, and a leading force in the struggle for peace.

"Daily it becomes more and more apparent that this struggle for peace, as was said long ago, is indivisible.

"And I am certain that under the leadership of men such as Nehru, the people of India will undoubtedly remain in the front rank of the progressive human forces of our time."

Everest Climber Returns

No plans had been made by the Everest Expedition regarding another attempt to climb the mountain, Mr. Odell, a member of the party, informed the Press.

Mr. Odell, who was accompanied by his wife, arrived from Kalimpong. They are leaving for Colombo, from where they will sail for England.

Bohemia-Silesia Border

It is officially announced from Waldenburg (Silesia) that the Czechs have started mobilising troops on all the border districts from Troppau to Trautenau. The streets are occupied by troops and barricades, machine-guns and rifles are visible through binoculars.

The Sudeten population is represented as becoming restless because the military measures are damaging their crops during the harvest. The area indicated runs for 100 miles along the border between Bohemia and Silesia.

The news of the reported Czech mobilisation was announced by the official German News Agency—

Czech Government officially deny the report of mobilisation on the Silesian or any other Frontier.

A *communique* declares that "no abnormal troop movements have taken place today or any other day on the Silesian or any other border and none are contemplated."

The Czech Legation in London categorically denies that Czechs are mobilising, *Reuter* was informed that the Czech Minister in London had spoken to Prague in the afternoon and was informed that there was nothing unusual to report.

King's Visit to France

Almost on the eve of the King's visit to Paris Mr. Chamberlain and M. Daladier exchanged cordial letters, it is understood, re-affirming the close and friendly relations of the two countries and the close association of their International policies. Official circles emphasise that the letters contained no new commitment of any kind. It is assumed that the correspondence touched on the problems of Spain, Czechoslovakia and the Mediterranean.

Lord Halifax accompanied the King. He will have an opportunity of consulting M. Bonnet, especially with regard to the position in Czechoslovakia, which, it is felt in London, might well develop into an even more difficult problem in the next month or so, although news received in London indicates that the Czech Government are doing everything possible to meet the just demands of the Sudetens.

Anglo-French Harmony

An official *communique* issued in Paris at the close of the conversations between the British Foreign Secretary, Lord Halifax, the French Premier M. Daladier and the French Foreign Minister, M. Bonnet, affirms that "the complete harmony of views established during the visit of the French Ministers to London on April 28 and 29 last is entirely maintained."

Soviet Troops' Activity in Manchukuo

The Japanese Ambassador in Moscow has been instructed to protest against the alleged occupation of Changku Feng hill by the Soviet troops and the killing of a Japanese gendarme there.

A Foreign Office spokesman said that it depended entirely on the Soviet attitude whether the incident became serious or not.

Meanwhile, the Japanese military authorities have not yet received a reply to their demand for the withdrawal of Soviet troops. On the contrary, according to Press reports, there has been a further concentration of Soviet troops in Changku Feng, and Soviet artillery are alleged to have been sent to the mouth of the Tumen river on the Soviet-Korea border.

League Union

Mr. Maxwell Garnett, Secretary, League of Nations Union, has resigned following an adverse vote by the executive committee of the Union.

Lord Lytton has explained that the vote adverse to Mr. Garnett was not a vote for a policy of political propaganda as against one of education in League principles, as Mr. Garnett had suggested. The reasons that caused some members of the executive committee to desire new secretary were, he says, very diverse.

Franco's Relentless Advance

The eve of the second anniversary of the Spanish war sees General Franco's forces relentlessly approaching Valencia along the Teruel-Sagunto road in one of the major battles of the war. An advance averaging four miles is claimed today. Fighting is proceeding on the outskirts of Barracas.

With modern scientific entrenchments with which the countryside is seamed the Republicans are offering obstinate but fruitless resistance. Pounded by a terrific artillery barrage and a rain of heavy bombs, the defenders are unable to sustain the final assault of the infantry and after a moment of sanguinary fighting the resistance usually collapses.

Pandit Nehru

Pandit Jawaharlal Nehru fulfilled a number of personal engagements including a visit to the Soviet Embassy where he met M. Maisky, the Ambassador.

He left for Paris at the head of the Indian delegation to the International Peace campaign. The principal speakers at the gathering were Mr. Lloyd George, Lord Cecil and Pandit Nehru.

The conference discussed the bombing of open towns in China and Spain and medical aid to China. Bombing on the North-West Frontier and the Indian boycott of Japanese goods in sympathy with China were also raised in this connexion.

Mr. Krishna Menon was the permanent delegate to the conference, supported by five or six other Indian representatives.

Ex-King Amanullah

A new organization called the Khilafat party is being formed among Khawaezel Mohmands by two tribesmen who recently returned to Waziristan after several months' stay as guests of the Faqir of Ipi. They have already enlisted a number of members.

The object of the party is said to be the restoration of ex-King Amanullah Khan to the throne at Kabul.

Privileges and Commons

The House of Commons, without a division, agreed to a motion of Sir Archibald Sinclair, the Liberal leader, remitting the question as to who summoned Mr. Duncan Sandys, Conservative M. P. for Norwood, to appear before a military court of inquiry, to the Select Committee which is now considering the Official Secrets Act affair.

The motion re-affirmed the view that the summons was a breach of privilege.

Mr. C. R. Attlee, Leader of the Opposition, who had moved that the resolution passed in the House on July 11, agreeing that the report of the Committee of Privileges be rescinded and the report recommitted to the Committee of Privileges, accepted Sir Archibald Sinclair's amendment.

The Prime Minister said that the Government had expressed the opinion that it was the proper course to adopt.

The Select Committee met again and it is understood, so far as its original terms of reference went, the Committee has finished taking evidence.

Germany and Manchukuo Sign Trade Pact

A Manchukuo-German trade treaty has been signed, it is understood, to provide that Germany shall double her purchases of soya beans and Manchukuo shall double her purchases of German machinery.

Germany will grant Manchukuo credits to the extent of 65,000,000 yen.

News and Views

[A monthly record of News & Views relating to cultural and Academic Institutions, Events and Movements in India and Abroad.]

Rangoon University

His Excellency the Chancellor has directed that a Convocation of Ragoon University be held on December 8 for the conferment of degrees and post-graduate diplomas.

Patna University

Pandit Amar Nath Jha, M.A., Head of the Department of English, and atpresent acting Vice-Chancellor, Allahabad University, has, it is understood, been invited to address the Patna University Convocation in November.

Patna University Lectures

Mr. Manu Subedar, who has been appointed Banaili Reader in Indian Economics, Patna University, will give a series of lectures, beginning on August 1. One of the subjects will be "Federal Finance."

Professor Amarnath Jha

Professor Amar Nath Jah, M.A., Vice-Chancellor, Allahabad University, was given a welcome address at Darbhanga in the premises of the Co-operative Bank by the members of the local Maithil Sahitya Parisad. The function was a grand success.

Panjab University

A press note issued by the Regsitrar of the University of the Panjab says that the words "Indian Vernaculars" have been changed into "Modern Indian Languages" wherever used in the Panjab University calendar and the examinations known as the "vernacular languages examinations" shall hence forward be styled as "examinations in Modern Indian Languages."

High School Course in Madras

The reorganisation of the University and High School courses of education as proposed by the Government of Madras in their communique issued in June, 1937, by the Interim Ministry came up for consideration at a meeting of the Committee of the Syndicate of the Madras University, Mr. S. E. Ranganathan, Vice-Chancellor, presiding.

The Principals of various First Grade Colleges and other educational authorities attended the meeting. It was proposed in the communique to abolish intermediate classes of the University Course and to extend S. S. L. C. by one year and have three years' course for B. A. Degree examination.

After two and half hours' discussion to-day the Syndicate Committee is understood to have unanimously decided on the retention of Intermediate classes and decided not to make any change in the existing arrangements of the University course.

As regards the High School course, it is understood, the Committee was in favour of an alteration by substituting the Matriculation system for the present S. S. L. C. course and entrusting the University authorities with the control of Matriculation Examination.

Andhra University

The Annual Convocation of the Andhra University has been, with the approval of H. E. the Chancellor, fixed to take place on Thursday, the 1st December, 1938. Mrs. Sarojini Naidu has kindly accepted the invitation of the Chancellor to deliver the Convocation Address.

Andhra University Assam Medical Council

On the recommendation of the Assam Medical Council the Governor of Assam has directed that the possession of any or either of the M.B. and B.S. degrees and the L.M.S. diploma granted by the Andhra University shall entitle a person to have his name entered in the Register of Registered Practitioners maintained in this province.

Travancore University

The Institute of Textile Technology of the Travancore University will commence working from the 22nd August. It will provide instruction for diploma courses in textile technology and textile chemistry and certificate courses in weaving handloom and power looms, bleaching, dyeing and embroidery, for women only and carpet making and coir weaving. The diploma courses will extend over a period of three years and the certificate courses over two years. Six students will be admitted to each of the diploma and the certificate courses.

Patna University

A Patna University *communique* says:

A large number of applications are being addressed direct to the Vice-Chancellor, in the majority of cases, by students who do not belong to the Patna University, praying that they may be allowed to appear at the examinations of this University without attending lectures.

Such prayers seem to be based on a misunderstanding of the Government Notification No. 1460-E, dated June, 11, 1938, which has been published in the papers for general information.

It is therefore hereby notified that the concession contained in the Government notification referred to above extends only to the students who have appeared and failed at the examination of the Patna University, and "it does not extend to the students of other Universities, nor to those who have not failed at an examination of the Patna University."

Students, to whom the concession applies, are not required to apply to the Vice-Chancellor or to the Registrar at all. All that they are required to do is to apply, in due time, to the Principal of the college from which they last appeared and failed, before the date of the test examination in their college, and the Principal will send up such students as ex-students, if they pass the test examination and fulfil other conditions required by the Regulations.

Students in general are again advised that it is futile to address applications direct to the Vice-Chancellor, who is not in a position to decide matters off-hand without reference to the Rules and Regulations and to office records, according to the nature of the case in all of which the assistance of his staff is necessary.

Such procedure on the part of the students only entails delay in the disposal of business.

It is therefore advised that all applications from students should be addressed only to the Registrar, and submitted as far as possible through the head of the institutions (Principal or Head Master or Inspector of School as the case may be).

All-Orissa Students' Federation

Brisk propaganda is going on for the coming session of the All-Orissa Students' Federation which is going to take place here during the month of August. A great enthusiasm prevails in the town among the student community. The Secretary of the Puri Town League has applied to the District Magistrate to obtain permission for holding the Conference in Puri Zilla School. Babu Bansidhar Mahapatra, a student of the Revenshaw College, Cuttack, is living here permanently to work with the local students in this connection.

To Study Flood Problem In Orissa

Sir M. Visvesvaraya has written a letter to Mahatma Gandhi stating that he would visit Orissa in connection with the flood problem. Although it is most likely that he would go to Orissa sometime in August when the rivers are generally flooded, but the definite date has not yet been fixed.

It may be mentioned here that on the request of the Orissa Cabinet through Mahatma Gandhi to suggest measures for the permanent solution of the flood problem in Orissa, Sir M. Visvesvaraya agreed to take up the question. The purpose of his visit is to have a personal knowledge of the condition in the province.

Raipur College

The Hon'ble Pt. R. S. Shukla, late Minister for Education of C. P. and Berar, performed the opening ceremony of the Chhattisgarh Arts College, Raipur, on 16th July, 1938, when the said institution started on first year of its academic career.

Historical Records Commission

Professor D. N. Banerji, Head of the Department of Political Science, University of Dacca, has been appointed by the Government of India to be a Corresponding Member of the Indian Historical Records Commission, for three years with effect from July 17, 1938.

Ajmer-Merwara

A sum of about Rs. 4¾ lakhs distributed as follows is likely to be spent this year on education in Ajmer-Merwara according to the budget provision for the year:—

	Rs.
(1) University Education ...	83,500
(2) Secondary Education ...	2.32,600
(3) Primary Education ...	94,400
(4) Special Education ...	16,500
(5) General (Direction, Inspection, Scholarships and Miscellaneous) ...	42,500
Total ...	4,74,500

The main features of the programme drawn up for the year consist in opening of primary schools to meet the increasing demand for expansion of primary education in rural areas, provision of additional teachers in primary schools for girls, provision of refresher courses for teachers and strengthening of the inspecting staff.

Twenty-five new primary schools, of which 15 for boys and 10 for girls, will be opened during the year. It is proposed also to add one more teacher to each of the 10 existing girls' schools which have only one teacher, at present.

Sanction has been accorded to a scheme for the construction of 4 hostels for the vernacular middle schools at Pisangan, Srinagar, Harmora and Masuda at a cost of Rs. 56,000 (non-recurring), and a Government building at Deoli has been placed at the disposal of the Education Department for use as a hostel for the vernacular middle school there. Provision has also been made for a special non-recurring grant of Rs. 7,900 to certain non-Governmant secondary schools. Vocational classes have been added to some of the secondary schools.

Training College

The establishment of a Training College for graduate teachers under the control of the Board of High School and Intermediate Education, Rajputana, Central India and Gwalior and the opening of a Women's Training Class in the Central Girls' School, Ajmer, are at present under the active consideration of the Government.

Vernacular Teachers' Training Classes already exist in the Government Normal School, Ajmer and the Mission Vernacular Final School, Beawar, and Training Classes for primary teachers are held at Bhim and Bhinai. A training class for woman teachers is also maintained at Nasirabad by the Presbyterian Mission, while some pupil teachers are sent to the Delhi Women's Training School.

Steps have also been taken for the strengthening of the inspecting staff. In addition to the combined post of Superintendent of Education for Delhi, Ajmer-Merwara and Central India, there are already for Ajmer-Merwara alone one District Inspector of Schools and two District Assistant Inspectors, the number of District Assistant Inspectors has been increased from two to three, and a new whole-time post of Inspectress of Schools has been sanctioned from 1937-38.

The strengthening of the inspecting staff, which provides for more adequate supervision and inspection of schools, will, it is hoped, give further impetus to the improvement and expansion of education especially in the rural areas.

Indian Art in London

The great art treasures of the Indian Museum at South Kensington have been saved from disposal by the combined efforts of the India Society and East India Association.

The recent reorganization undertaken by the Ministry of Works in London in connection with the museum in London contained proposals which would imperil the future of the Indian Museum at South Kensington. This museum has been in existence for a long time and was the property of the East India Company. After the passing of the Act of 1858 it was transferred to the hands of the Secretary of State for India.

Representations were made by the India Society and the Council of the East India Association to the Under-Secretary of State for India pointing out that the Indian Museum was the sole repository of Indian culture in the centre of the Empire and shines both as an educational centre and as a sign of esteem which Indian culture has won for itself in the West. It was also brought to the notice of the Under-Secretary of State that it was an institution where facilities existed for the instruction of students in the London University, and probationers of the Indian Civil Service and Indian Army. This representation was also supported by the Royal Society of Arts and the Royal Asiatic Society and the School of Oriental Studies.

The Under-Secretary of State has been successful in getting the Office of Works of His Majesty's Government to so develop the Victoria and Albert Museum that room can be found for housing the whole of the Indian collection.

Miscellany

LASBAX'S THIRD EMPIRE FOR FRANCE

In the *Calcutta Review* for July, 1936, a paper on "The People and the State in Neo-Democracy" was published by the present writer. It was maintained that "in spite of all seeming *digvijayas* (world-conquests) of dictatorship the expansion of democracy is the most outstanding fact of societal organisations and theories throughout the world." In that analysis the categories, neo-democracy and neo-despotism, were used as political correlates of the economic categories, neo-socialism and neo-capitalism respectively. The economic and the political categories were taken as constituting one socio-cultural *Gestalt* (form-complex). A verification of this standpoint was found in the ideology of Professor Otto Koellreutter's *Grundriss der Allgemeinen Staatslehre* or Sketch of General Political Theory (Tuebingen, 1933) and *Deutsches Verfassungsrecht* or German Law of the Constitution (Berlin, 1935).

The conceptions or rather hopes of a French author for his *patrie* may likewise be cited as another verification. In 1934 was published at Paris Professor Emil Lasbax's *La France ira-t-elle à un Troisième Empire?* (Is France moving towards a Third Empire ?) What follows is a resumé of some of the leading ideas of Lasbax.

Entire social existence exhibits the rhythm of three items, and this rhythm repeats itself in history, says Lasbax. In the political domain the triad consists of royalty, republic and empire in succession. The regime of royalty is followed by that of republic and the regime of republic by that of empire. But royalty, republic and empire are to be taken as constitutional types of a very general or generic character. Each is capable of denoting the most diverse varieties of political experience.

In this conception of the political categories it would be absurd according to Lasbax to take all imperialisms as nothing but Bonapartist imperialism. Each and every variety of imperialism is not to be taken as belonging ideologically to the "right" or as equivalent to putting republican legality to sleep.

✓The "balance of history," furnishes us to-day with *coup d'etats* leading to authoritarian governments. bolshevism, fascism and national-socialism, such as involve the destruction of the liberty of individuals. A new "civism" has been developing which represents the philosophy neither of the "subject" of old monarchies nor of the "citizen" of modern republics. And this does not appear to be transient or transitory. These dictatorships have come to stay and cannot be regarded as constituting a danger to established order.

It is not in the irrational impulses of a crowd that the explanation of these phenomena is to be sought but in the vital processes of a social organism. Communism and reaction against communism—these two conflicting currents among the peoples have come to a common platform of mutual solidarity. One does not encounter here the caprices of individuals like Lenin, Mussolini and Hitler. Rather, it is the powerful collective forces operating in the depths and not on the surface of society that are incarnated by these individuals.

The cycle of royalty followed by republic and of that again by empire does not happen arbitrarily or by accident. It represents a vital rhythm corresponding to the rhythm of individual lives: infancy, puberty, youth, manhood, etc. In politics as in individual life every transition implies a crisis and this crisis can be "foreseen" and "treated" by the biologist, the hygienist or the medical expert. There is in this sense such a thing as the medicine of societies which should be able to declare that no regime of political life is destined to be eternal or that a regime which was necessary and valuable in the past is not likely to be useful in the future. The political regimes cannot be changed, postponed or prevented at one's own sweet will just as one cannot possibly alter the succession of infancy, adolescence, etc. The succession of the three political regimes has been seen in ancient Greece, ancient Rome as well as twice in French history down to 1789-1870.

From 1872 to 1875 the constitution of France was factually royalist, prepared as it was for King Henry V, Count of Chambord. It was not before 1875 that the republic was formally proclaimed although the constitution continues to be republican only in name. Sociologically, then, the cycle is now ripe for an empire, believes Lasbax as prophet.

The dictators of to-day do not have to catch the imagination of the masses by riding a black horse in the uniform of a general with a hat of white feathers, says he. They are clothed in the daily dress of the ordinary citizens, the democratic costume of the parliamentarians. Indeed, they make bold to frequent the lobbies of Parliament. Nay, it is not to the "right" that they care to address their charms and sorceries but to the "left." According to Lasbax the progressive march towards the Empire is already in evidence in France. The Senate is becoming more influential than the *Chambre des Deputés*. The social conscience of the French people is getting used to ordinances, decrees, full powers, etc. of the government. The legislature is being sacrificed inch by inch to the Executive.

The empire as conceived by Lasbax is an intermediate form of government. It is a mixture of royalty and republic. It is a synthesis of contraries.

The empire of Bonaparte was an original synthesis of the royalty of Louis XIV and the republican reforms of the Convention (1793). The Second Empire synthesised the bourgeois monarchy of Louis Philip and the plebiscite suffrage of the National Assembly (1848). Exactly in the same manner a new imperialism, when it makes its appearance in France, is bound to combine the parliamentary monarchism of Henry V (the original constitution of 1875) with the subsequent achievements of the present Third Republic after it has successively passed through conservatism, radicalism, radical-socialism and socialism.

The French people find themselves to-day in the *milieu* of the birth-throes of the Third Empire. And the pivot of this imperialism in France, as in Germany under Hitler, is communism or socialism, the latest phase of economism,—and not the forms, more or less monarchistic, of old spiritual sovereignties or theocracies. And it is here that the Third Empire encounters on a common ground the "neo-socialism" of to-day which is trying to get itself relieved of Marxist extremism and the materialistic excesses of Marxian ideology.

Lasbax is the professor of philosophy at the University of Clermont-Ferrand. Among his other works are to be mentioned *Le Problème du Mal* (The Problem of the Evil), *La Hiérarchie dans l' Univers chez Spinoza* (The Hierarchy in the Universe according to Spinoza), *La Cité Humaine* (The

Human City, Organization or Society) in two volumes, etc. Lasbax is the General Secretary of the International Society of Sociology as well as the Editor of the *Revue Internationale de Sociologie* (Paris). It is worth while to observe that like Gaston Richard of Bordeaux, Lasbax is one of the exponents of the anti-Durkheimian sociology in France. In *La Cité Humaine* he has exhibited his ideological affiliations to the creative individualism of Espinas and Bergson. As an instance of his contacts with India to-day, be it observed incidentally, may be noted his paper in French presented to the Ramakrishna Centenary International Parliament of Religions (Calcutta, 1937) on "The Rhythm of Sacrifice and Prayer." [1]

BENOY KUMAR SARKAR

THE CORPORATIVE STATE AS AN EXPRESSION OF FASCIST TOTALITARIANISM.

The positive aspects of the Fascist state as contrasted with the negative ones of the others were emphasised by Mussolini in 1929 as follows:—

"The Fascist State is not a night-watchman, solicitous only of the personal safety of the citizens; nor is it organised exclusively for the purpose of guaranteeing a certain degree of material prosperity and relatively peaceful conditions of life. A board of directors would do as much. Neither is it exclusively political, divorced from practical realities and holding itself aloof from the multifarious activities of the citizen and the nation. The State, as conceived and realised by Fascism, is a spiritual and ethical entity for securing the political, juridical, and economic organisation of the nation—an organisation which in its origin and growth is a manifestation of the spirit."

In 1932 while writing *La Dottrina del Fascismo*[2] Mussolini in justification of his antipathy to the negativism of the liberal state made the following observations:—

"Since 1929 economic and political development have everywhere emphasised these truths. The importance of the State is rapidly growing. The so-called crisis can only be settled by State action and within the orbit of the State. Where are the ghosts of the Jules Simons who, in the early days of liberalism proclaimed that the 'State should endeavour to render itself useless and prepare to hand in its resignation?' Or of MacCulloch who, in the second half of the last century, urged that the State should desist from governing too much? And what of the English Bentham who considered that all industry asked of government was to be left alone, and of the German Humboldt who expressed the opinion that the best Government was a 'lazy' one? What would they say now to the unceasing, inevitable and urgently requested intervention of government in business? It is true that the second generation of economists was less uncompromising in this respect than the first, and that even Adam Smith left the door ajar—however cautiously—for government intervention in business."

The past history and fortunes of liberalism are not glorious in Mussolini's appraisal. His view finds expression in the following statements:—

"Liberalism really flourished for fifteen years only. It rose in 1830 as a reaction to the Holy Alliance which tried to force Europe to recede further back than 1789; it touched its zenith in 1848, when even Pius IXth was a liberal. Its decline began immediately after that year. If 1848 was a year of light and poetry, 1849 was a year of darkness and tragedy. The Roman Republic was killed by a sister republic, that of France. In that same year Marx, in his famous *Communist Manifesto* launched the gospel of socialism. In 1851 Napoleon III made his illiberal *coup d' état* and ruled France until 1870 when he was turned out by a popular rising following one of the severest military defeats known to history. The victor was Bismarck who never even knew the whereabouts of liberalism and its prophets. It is symptomatic that throughout the XIXth century the religion of liberalism was completely unknown to so highly civilised a people as the Germans but for one parenthesis which has been described as the 'ridiculous parliament of Frankfort' which lasted just one season. Germany attained her national unity outside liberalism and in opposition to liberalism, a doctrine which seems foreign to the German temperament, essentially monarchical, whereas liberalism is the historic and logical anteroom to anarchy. The three stages in the making of German unity were the three wars of 1864, 1866 and 1870, led by such 'liberals' as Moltke and Bismarck. And in the upbuilding of Italian unity liberalism played a very minor part when compared to the contribution made by Mazzini and Garibaldi who were not liberals. But for the intervention of the illiberal Napoleon III we should not have had Lombardy, and without that of the illiberal Bismarck at Sadowa and at Sedan very probably we should not have had Venetia in 1866 and in 1870 we should not have entered Rome. The years going from 1870 to 1915 cover a period which marked, even in the opinion of the high priests of the new creed, the twilight of their religion attacked by decadentism in literature and by activism in practice. Activism: that is to say, nationalism, futurism, fascism."

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[1] *The Religions of the World* (Ramakrishna Mission, Calcutta, 1938), Vol. I, pp. 175-117.

[2] Available in English as *The Doctrine of Fascism* (Florence, 1936).

The totalitarian state of Fascism condemns the negativism of the liberal state. According to Mussolini the "Fascist conception of the State is all-embracing; outside of it no human or spiritual values can exist, much less have value." It is "a synthesis and a unit inclusive of all values." This totalitarian State therefore condemns not only socialism but even trade unionism. It is the corporative economy that agrees with the Fascist totalitarian concept.

The position is described by Mussolini as follows:—

"No individuals or groups (political parties, cultural associations, economic unions, social classes) can be outside the State. Fascism is therefore opposed to Socialism to which unity within the State (which amalgamates classes into a single economic and ethical reality) is unknown, and which sees in history nothing but the class struggle. Fascism is likewise opposed to trade-unionism as a class weapon. But when brought within the orbit of the State, Fascism recognises the real needs which gave rise to socialism and trade-unionism, giving them due weight in the guild or corporative system in which divergent interests are co-ordinated and harmonised in the unity of the State."

One may naturally inquire as to whether the professedly anti-liberal, anti-democratic, anti-socialistic totalitarian state of Fascism is not monarchical absolutism of certain medieval or ancient epochs. Mussolini is a futurist and is not prepared to admit that his totalitarianism has anything to do with the human experiences previous to 1789. He is emphatic in his views as follows:—

"History does not travel backwards. The Fascist doctrine has not taken De Maistre as its prophet. Monarchical absolutism is of the past, and so is ecclesiolatory. Dead and done for are feudal privileges and the division of society into closed, uncommunicating castes. Neither has the Fascist conception of authority anything in common with that of the police-ridden State. A party holding 'totalitarian' rule over a nation is a new departure in history. There are no points of reference nor of comparison."

The final *dénouement*, as it were, of the totalitarian positive state has found expression in the corporations.[1] In November, 1933, Mussolini passed a resolution to the effect that

"The National Council of Corporations

"define corporations as the instrument which, under the aegis of the State, carries out the complete organic and unitarian regulation of production with a view to the expansion of the wealth, political power and well-being of the Italian people;

"declare that the number of corporations to be formed for the main branches of production should, on principle, be adequate to meet the real needs of national economy ;

"establish that the general staff of each corporation shall include representatives of State administration, of the Fascist Party, of capital, of labour and of experts;

"assign to the corporations as their specific tasks: conciliation, consultation (compulsory on problems of major importance) and the promulgation, through the National Council of Corporations, of laws regulating the economic activities of the country;

"leave to the Grand Council of Fascism the decision on the further developments of a constitutional and political order which should result from the effective formation and practical working of the corporations."

While moving this resolution Mussolini observed as follows:

"When, the Grand Council was set up on January 13th, 1923, superficial observers may have viewed the event as the creation of a new organ. No, indeed, upon that day political liberalism was buried. By creating the Militia, the armed defence of the party and of the Revolution, and the Grand Council, the supreme organ of the Revolution, we entered definitely upon the road of Revolution, after dealing a death blow to all that stood for the theory and the practice of liberalism.

"To-day we are burying economic liberalism as well. The corporation operates in the economic field as the Grand Council and the Militia operate in the political field. Corporations mean regulated economy and therefore also controlled economy, for there can be no regulation without control. Corporations supersede socialism and supersede liberalism. They establish a new synthesis."

The philosophy of corporations is the exact antipodes of that of Marxism. In *lo stato corporativo* which has been functioning since February, 1934, "the class-struggle, understood in the Marxist sense signifying struggle between workers grouped on one side and masters grouped on the other, is replaced by debates on matters concerning various categories of producers. Disputes or debates of this nature may arise between various categories of workers, or between various categories of masters, or even between masters and workers, but they are viewed as one of the inevitable forms of human restlessness, indeed of human life, and it is because such disputes can be settled and transformed into as many agreements that human life progresses with unrelenting and unbroken trend."

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[1] Mussolini : *The Corporate State* (Florence, 1936), containing Mussolini's lectures, the Labour Charter as well as the laws on the syndicates and the corporations.

Since national life should develop in a manner profitable to one and all, after creating organs to represent individual and particular interests, namely, the syndicates, it became necessary to establish links between these interests, in order that they might merge, or in the event of disputes, that difficulties might be settled. These connecting links, which establish collaboration, are provided by the corporations. In embryo the corporation was conceived as an organ where masters and workers might come in touch with one another and establish co-operation. Once the initial concept of the corporation was fully elaborated on the lines set forth in the Labour Charter, the corporation took definite shape through the Act of February 5th, 1934, as the organ for collaboration between all the categories engaged within a given cycle of production, viewed as a compound of products and exchanges which go to the making of a certain branch of economic activity.

Benoy Kumar Sarkar

THE CORPORATIONS AND SYNDICATES OF ITALIAN ECONOMY

The foundation of economic life in *lo stato mussoliniano* is to be found in the syndicates.[1] In Anglo-American ideology the syndicates of Fascist Italy are nothing but (1) trade unions and (2) employers' associations. It should be observed at once that the syndicates of French or international syndicalism are identical with trade unions as known in the English-speaking world. In pre-Fascist Italy also the syndicalists were but trade-unionists like their French, British and other comrades. Attention is to be specially drawn to the fact that Mussolini's totalitarianism has sought to describe the employers' associations by the same term which is used for the associations of workingmen. There should be no ground for suspecting that Fascism is anti-labour or non-labour. Perhaps it is pro-labour with vengeance.

The syndicates of totalitarian Italy in the five big branches of economic life may be enumerated in the following manner on the strength of official documents in English:

A. In Agriculture: (*a*) workingmen: four categories; (*b*) employers: four categories.

B. In Industry: (*a*) workingmen: twenty categories, (*b*) employers: forty-five categories.

C. In Trade and Commerce: (*a*) workingmen: five categories, (*b*) employers: thirty-seven categories.

D. In Banking and Insurance: (*a*) workingmen: four categories, (*b*) employers: twelve categories.

E. In the Arts and Professions: twenty-two categories.

The fifth branch does not contemplate any workingmen. In each of the other four branches the syndicates of the workingmen function independently of those of the employers.

It is with the object of establishing connecting links or *liaisono* between the workingmen and the employers that the corporations have been devised. The corporations are twenty-two in number as follows:[2]

A. In Agriculture, Industry and Commerce; eight, *e.g.*, corporation of cereals, corporation of sugar, corporation of textiles, etc.

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[1] G. Bortolotto: *Diritto Corporativo* (Milan, 1934), pp, 65-68, 106-121.

[2] G. Bortolotto: *Diritto Corporativo* (Milan, 1934), pp. 161-165.

B. In Industry and Commerce: eight, *e.g.*, corporation of metal and engineering, corporation of clothing trades, etc.

C. In Public Services; six, *e.g.*, corporation of the arts and professions, corporation of inland transport, corporation of credit and insurance, etc.

In order to understand how solidarity and harmony between the classes are brought about in and through these corporations it is worthwhile to examine the constitution of, say, the corporation of chemical trades.

The Council of the corporation of chemical trades consists of a President and 68 members, as follows:—

3 representatives of the National Fascist Party;

3 employers and 3 workers representing inorganic acids, alkalis, chlorine, heavy gases and other inorganic chemical products;

3 employers and 3 workers representing fertilizers and other chemical products used in farming;

3 employers and 3 workers representing explosives;

1 employer and 1 worker representing phosphorus and matches;

1 employer and 1 worker representing plastics;

2 employers and 2 workers representing synthetic dyes, medicines and photographic requisites;

2 employers and 2 workers representing pigments, paints, inks, shoe and leather polishes and creams;

2 employers and 2 workers representing soap, candles and glycerine;

1 employer and 1 worker representing tanning products;

1 employer and 1 worker representing tanning industries;

2 employers and 2 workers representing essential oils, perfumes, synthetic oils;

2 employers and 2 workers representing mineral oils;

1 employer and 1 worker representing distillation of coal and tar and bituminous substances;

2 employers and 2 workers representing pharmaceutical products;

1 representative of chemists;

1 representative of pharmacists;

1 representative of agricultural co-operative societies.

The total number of employers includes two representatives of persons managing industrial and commercial concerns.

The corporations can therefore function as central *liaison* organs. By the Act of February, 1934 they are empowered to fix tarifs for labour and professional services and prices for the sale of goods to the public at special terms. In other words, both prices and wages are settled by workingmen and employers after discussion at a round table, so to say, in which the state and the National Fascist Party also have a voice.

BENOY KUMAR SARKAR

ARTIFICIAL TEXTILE FIBRES IN GERMANY

German imports of cotton—especially of American cotton—have declined in recent years, says the *Agricultural Situation* (Washington, D.C.). From 1933 through 1937, net imports from all sources dropped from 1,669,000 bales to 1,129,000 bales—a reduction of 540,000 bales within 5 years. Most of the reduction was in imports of American cotton.

Reason for the decrease is to be found in the increased German production of textile raw materials—from 47,000 short tons in 1933 to 227,000 in 1937. Production of staple fibre ("*vistra* ") alone, in 1937, was the equivalent of more than 500,000 bales of cotton.

The German Institute for Business Research has estimated that whereas production of textile raw materials in 1932 was only about 5 per cent. of consumption requirements (a relationship which had been maintained practically since the World War), production in 1937 was more than 22 per cent. of domestic consumption.

For more than 20 years, Germany has been experimenting with the use of wood-cellulose in the production of artificial textile fibres. Processes of manufacturing continuous filament rayon were developed; but it was not until the advent of its program of "autarchy" (self-sufficiency) corresponding to our *Swadeshi* that Germany attempted production of staple fibre on a large scale.

Within 5 years, from 1933 to 1937, the production of staple fibre was increased from less than 6,000 short tons to more than 110,000 short tons. Meanwhile, production of rayon increased from 31,000 short tons to 62,800 short tons. A further substantial increase in production of these fibres is indicated for 1938 by recent additions to plant manufacturing capacity.

German production of natural fibres such as flax, hemp, and wool also has increased during the last 5 years. Production of flax fibre for spinning was increased from about 3,400 short tons in 1933 to more than 37,000 in 1937; hemp production rose from 220 short tons to nearly 8,300; wool-production increased from 5,700 short tons to about 8,200.

The combined production of textile raw materials in Germany—1925 to date—is shown in the following table:

Year.	Agriculturally produced.	Industrially produced.	Total.
	short tons.	short tons.	short tons.
1925	42,500	14,000	56,500
1928	20,700	25,400	46,100
1933	9,400	37,600	47,000
1936	46,200	1,01,400	147,600
1937	53,900	173,100	2,27,000

Production costs of staple fibre have been reduced in recent years, and the quality and suitability of the fibre improved. Nevertheless, the cost is still high relative to cotton; an additional unfavourable factor is that the timber which has been cut for the manufacture of this product has exceeded the new growth.

Even allowing for an increase in timber supplies through the recent acquisition of Austria, Germany eventually will be confronted with the problem of importing larger quantities of timber for the production of cellulose or of improving larger quantities of textile raw materials, particularly cotton.

Substantial quantities of timber can be obtained from neighbouring countries willing to accept German goods in payment and it appears likely that Germany will favour such imports in preference to imports of overseas—particularly of American—cotton.

It must be recognized, however, that under the present German system of clearing agreements, imports are limited by the amount of German goods that can be absorbed by the other parties to the agreements. Recent developments indicate that many countries now supplying Germany with cotton and timber are being surfeited with German goods used in payment thereof.

Benoy Kumar Sarkar

Reviews and Notices of Books

H. H. The Maharaja of Bikaner: A Biography By K. M. Panikkar, Oxford University Press. Price 18s.

This is a publication which is most welcome at this time. If the proposed federation of British Indian provinces with the Indian States is at all to take place, we should have a more intimate knowledge of the Indian States. Besides, the ideal of the progressive states under their enlightened rulers should be held up before the eyes of the less progressive ones for their emulation. Though the book is essentially a biography of H. H. The Maharaja Ganga Singhji of Bikaner written on the occasion of the golden jubilee of his rule, it shows at the same time what immense progress an Indian State can make—even though not particularly favoured by nature and with all the disadvantages and drawbacks of their status—in the course of half a century, if it has the good fortune to have a true statesman like the present Maharaja at its helm. Under the rule of Maharaja Ganga Singhji a desert State has been miraculously transformed. Irrigation has fertilised Bikaner and done away with chronic famine; railway communications have been increased ten-fold; primary and secondary education have been widely disseminated; a legislative assembly with a non-official majority has been set up in the State, and municipalities, district boards and *panchayats* carry on local self-government. In place of a government of the mediaeval type, there is now a strong administrative machinery of the modern type worked from the centre. This is indeed a great record of achievement.

Besides what he has done for his own state the Maharaja's biography is of importance to all students of Indian history for the great part he has taken in the wider fields of Indian and Imperial politics. When the Great War broke out he eagerly volunteered his services to fight for the British Empire. It was loyalty of this kind that placed England under a deep debt of gratitude to India and made it difficult for her to refuse to concede the legitimate demands of India for constitutional advance. The policy which followed of associating India in all important matters of imperial concern resulted in the nomination of representatives of India at the Imperial War Cabinet, the Imperial Conference and at the Peace Conference. The Maharaja of Bikaner was one of the three representatives of India at the Imperial Conference, served in the Imperial War Cabinet and along with Lord Sinha signed the Treaty of Versailles. It was also the efforts of the Maharaja seconded by Lord Sinha that secured for India a place among the original members of the League of Nations. That in every affair of importance, the Maharaja of Bikaner is regarded as the representative and spokesman of the Indian princes is evident from the fact that when the Chamber of Princes was constituted he was elected to be its first Chancellor.

It is common to suppose that the interests of the Indian princes and those of British India are distinct from each other. The Maharaja, by pleading on many occasions in public for greater political advance in British India and voicing the demands of India as a whole, has shown the way to that co-operation between British India and Indian States which alone can make the federation successful, and has earned for himself a position among the foremost statesmen in India.

Thus Mr. Panikkar in delineating the character and recording the achievements of one of the finest of Indian Princes has made a distinct contribution to Indian History, and writing as he does in a lucid style has been able to produce an eminently readable work.

A. P. D. G.

"India And Her Problems"—By T. R. Shankar. Published by P. R. Rama Iyar & Co., Ltd., Esplanade, Madras. Price As. 8.

Due no doubt to many forces at work the Indian problem has been pushed to the forefront of world's problems, and in this neat little volume before us Mr. T. R. Shankar, a keen and intelligent student of the problems of modern India, deals with the various aspects of Indian regeneration.

Within the short compass of this volume, the author has attempted a short but comprehensive survey of the Indian scene in its perspective and in detail.

His analysis is masterly. He attacks the problems of the day in seven exhaustive sections dealing with Socialism, Federation, the Wardha Scheme of Education and the Caste System. The Introduction deals with the inevitable repercussions of the contact of cultures between Britain and India. The young author has spared no logic to refute Marxian Socialism. His attack on Federation is forcible but when he comes to the Wardha Scheme, we are afraid, he lays himself open to the charge of being a bit rash. The education he has received has, in our opinion, to some extent, blurred his vision; and in his youthful enthusiasm for academic honours and theoretical gifts for the children of the soil, he has lost sight of the grim realities of the position in the country. How can, we ask, a dose of literature console a hungry stomach ?

The language of the book is simple and the author has taken great pains to marshal facts.

Kamalakanta Mookerjee

Physics—An introductory text-book by H. J. Taylor. Pp. 448. Oxford University Press. Price Rs. 5.

Many text-books in Physics are being written now-a-days, but hardly one can come across a book that is suitable for the beginners in Indian Universities. This book, however, seems to remove this long-felt want. According to the author, the aim throughout the book "has been to place the emphasis on fundamental," and it can safely be asserted that he has attained considerable success in that direction. In dealing with the subject matter in all the different branches of Physics, the author seems to keep in mind the rapid growth of that branch and he has presented the classical portions in such a way as to kindle a hankering for the knowledge for modern Physics. In this way the book will be a real acquisition to the young men of our country who intend to continue the study of Physical Science after the intermediate course of our Universities. The examples given at the end are illustrative and instructive and their solution will clarify the concepts formed in the study of the book.

The book however is not completely free from printing mistakes. Thus at page 97, the description of the high vacuum pumps does not agree with the figure at one point.

B. N. C.

Ourselves

[*I. The Late Viscount Santa Clara.—II. The Late MM. Gurucharan Tarkadarshantirtha.—III. Books, Manuscripts and Papers of the late Manmohan Ghose.—IV. Research on Colloid Soil Constituents.—V. Scheme for the Development of Fresh Water Fishes.—VI. Diploma in Anaesthetics.—VII. Professor Shahid Suhrawardy.—VIII. The late Sir Asutosh's Portrait.—IX. Portrait of the late Sir Devaprasad Sarvadhikary.—X. Premchand Roychand Studentship for 1937.—XI. Accommodation of students from Scheduled Castes.—XII Rajshahi College.—XIII. Dates of University Examinations.—XIV. Results of L.T. and B.T. Examinations.—XV. Result of B.Com. Examination—XVI. Result of the English Teachership Certificate Examination.—XVII. Result of Teachers' Training Certificate Examination (General), 1938.—XVIII. Result of Teachers' Training Certificate Examination (Geography), 1938.—XIX. Result of M.B. Examination.—XX. Appointment of Research Officer for investigating Problems of Mulberry Cultivation —XXI. Prarthana Samaj, Bombay.*]

I. THE LATE VISCOUNT SANTA CLARA

Viscount Santa Clara who died recently at Kalimpong following an attack of dysentery was a lecturer in the Department of Arabic and Islamic Studies of our University. He belonged to the Spanish aristocracy and was originally known as Viscount Galarza. After some years spent as a student in Paris, he came out to Egypt, joining the University of Cairo as Professor of Philosophy. It was in Egypt that he learnt Arabic and the philosophy of Islam, becoming a convert to Mahomedanism. He had, however, to leave that country in 1931 when the decision of the Government to employ none but Egyptians came into force. He was afterwards appointed a lecturer in our University.

The late Viscount Santa Clara, who was a bachelor all his life, practised meditation for some hours daily and was a mystic himself. During his stay in Egypt he preached a new faith to which he gave the name of Holy Light or Santa Clara. He was a recluse by habit and wore a dress of black silk. He was a man of attractive personality with the charming courtesy of the old Spanish aristocracy. As a lecturer in the University he was much sought after by the students to whom he offered the ripe fruits of his extensive study in Occidental as well as in Oriental philosophies. The University has lost in him a great scholar and a true guide of youth.

* * *

II. THE LATE MM. GURUCHARAN TARKADARSHANTIRTHA

MM. Gurucharan Tarkadarshantirtha who was formerly a lecturer in Philosophy in our University died in Calcutta at the age of 74. His remains were cremated at the Nimtala Burning Ghat where many distinguished people were present to pay their last homage to the Mahamahopadhyay. He is survived by two sons and a daughter to whom we offer our sincere condolences at their bereavement.

* * *

III. BOOKS, MANUSCRIPTS AND PAPERS OF THE LATE MANMOHAN GHOSE

Miss Latika Ghose has made over to the University several manuscripts, letters and works of her father along with their copyright, requesting that they may be preserved and that out of the profits that will accrue from their sale proceeds when they are published, some suitable memorial may be established in the shape of a medal or scholarship to be named after the late Mr. Manmohan Ghose. The offer was made some months ago jointly by Mrs. Mrinalini Dutt and Miss Latika Ghose and was accepted with thanks by the University.

Professor Harendra Coomar Mookerjee, M.A., PH.D., M.L.A., and Professor Praphulla Chandra Ghose, M.A., have been requested by the University to submit a report regarding the use that may be made of the unpublished works of the late Mr. Ghose.

* * *

IV. RESEARCH ON COLLOID SOIL CONSTITUENTS

Sir John Russel of the Imperial Council of Agriculture, Simla, recommended some time age that Professor J. N. Mukherjee of the University Science College should work in a good soil laboratory in England for the period of six months in connexion with a scheme of research on Colloid Soil Constituents. This recommendation was approved by the Soil Science Committee and the Advisory Board of the Council, and enquiries were made by the Imperial Council if the University would be prepared to give necessary facilities to Professor J. N. Mukherjee to enable him to proceed to Rothamstead and other laboratories on leave in 1939.

Our University has granted leave to Professor Mukherjee for the period he would be required to carry on his investigation abroad, and arrangements are being made for the teaching of his subject in the Post-Graduate Department during his absence on leave.

* * *

V. SCHEME FOR THE DEVELOPMENT OF FRESH WATER FISHES

Our University has approved of an extension scheme for the investigation of the life-history, bionomics and development of fresh water fishes in Bengal, prepared by Prof. H. K. Mookerjee of the University Science College. The scheme was at first sanctioned by the Imperial Council of Agricultural Research for a period of three years and Professor Mookerjee began his investigations in December, 1936. The scheme which the University has approved is for a period of six years only and it has been ascertained that the University would not practically have to spend anything on the working of the extension scheme.

* * *

VI. DIPLOMA IN ANAESTHETICS

According to the Regulations for the Diploma in Anaesthetics, just withdrawn, the Royal Colleges were prepared to consider the recommendation of the Committee of Management of the Examining Board to grant the Diploma to an Anaesthetist without examination provided he had at least ten years' experience in a general hospital connected with a recognised medical school in the British Empire.

The Committee of Management has now been directed by the Royal Colleges to consider applications up to the 31st December, 1938, for the award of the Diploma from Anaesthetists whom the Committee believes to possess suitable experience in the profession, although they may not fulfil the conditions previously required for the award. Full particulars regarding the matter may be had of the Secretary of the Board, 8-11, Queen Square, London, W. C. 1.

* * *

VII. Professor Shahid Suhrawardy

Professor Shahid Suhrawardy, B.A. (Oxon.), has been appointed an additional Delegate to the Oriental Conference at Brussels, which will be held in September this year. He will read a paper there on "The Iranian Import in Indian Art." Professor Suhrawardy left for Europe in the last week of July.

* * *

VIII. The late Sir Asutosh's Portrait

Subscriptions were invited from the public some years ago for a portrait of the late Sir Asutosh Mookerjee and the sum of Rs. 1,520 was collected. It was originally intended that the portrait should be kept in the Central Municipal Office Buildings, Calcutta. But on the execution of the portrait by Mr. J. P. Ganguly recently, it has been found that it cannot suitably be housed in the Municipal Office Buildings and it has, therefore, been arranged to transfer the portrait to the custody of the Town Hall where it will be hung on one of the walls.

* * *

IX. Portrait of the late Sir Levaprasad Sarvadhikary

Srimati Niharbala Mitra, the second daughter of the late Sir Devaprasad Sarvadhikary, has conveyed to the University the offer of a life-size oil painting of her illustrious father to be executed by one of the best artists of Bengal with the request that it might be hung in the Senate Hall close to the portrait of her grandfather, the late Dr. S. K. Sarvadhikary. The offer has been accepted with thanks.

* * *

X. Premchand Roychand Studentship for 1937

The Premchand Roychand Studentship in Arts for 1937 has been awarded to Messrs. Makhanlal Mukherjee, M.A., and Sasibhushan Dasgupta, M.A. The former submitted a thesis on "The Nature and Function of Dialectic as Developed in Indian Philosophy," and the latter, on "Tantric Buddhism in Relation to the Buddhist Sahajiya Cult." We congratulate the recipients of this honour.

* * *

XI. ACCOMMODATION OF STUDENTS FROM SCHEDULED CASTES

In addition to the stipends announced in the last number of this journal by which the seat-rent to be paid by students from scheduled castes residing in hostels and messes would be reduced by Rs. 4/- a month, steps are being taken in view of increased demand for accommodation to provide a separate hostel or hostels for the exclusive use of such students, under the direct control of the Education Department.

* * *

XII. RAJSHAHI COLLEGE

The Managing Director, Students' Home, Rajshahi, wrote to the University complaining against a Notice which the Principal, Rajshahi College, issued restraining the students of the College from choosing the hostel for their residence unless they were obliged to do so on the ground of pecuniary difficulties. The University authorities have informed the Principal that as the hostel is recognised by the University no restriction should be placed on students desiring to join it.

* * *

XIII. DATES OF UNIVERSITY EXAMINATIONS

The commencing dates of the D.P.H., M.B., M.L., and B.L., examinations have been fixed as follows:—

D.P.H. (Part I)	...	1st September, 1938.
Do. (Part II)	...	19th September, 1938.
M.B. Examinations	...	14th November, 1938.
M.L. Examination	...	2nd December, 1938.
B.L. Examinations	...	12th December, 1938.

* * *

XIV. RESULTS OF L.T. AND B.T. EXAMINATIONS

The number of candidates registered for the L.T. Examination, 1938, was 18, all of whom passed.

Of the successful candidates 6 passed in the First Class and 12 in the Second.

The percentage of passes is 100.

The percentage was 77·7 in 1937.

The number of candidates registered for the B.T. Examination, 1938, was 230, of whom 1 was absent.

The number of candidates who actually appeared was 229 of whom 1 was expelled, and 159 passed.

Of the successful candidates 29 passed in the First Division and 115 in the Second.

The percentage of passes is 68·1.

The percentage of passes was 74·4 in 1937.

* * *

XV. RESULT OF B.COM. EXAMINATION

The number of candidates registered for the B.Com. Examination, 1938, was 392, of whom 13 were absent.

The number of candidates who actually sat for the examination was 379.

The number of candidates who passed the examination was 266, of whom 4 passed in the First Division.

One candidate who was allowed to appear in one subject passed.

The percentage of passes is 69·65.

The percentage of passes was 58·5 in 1937.

* * *

XVI. RESULT OF THE ENGLISH TEACHERSHIP CERTIFICATE EXAMINATION, 1938

The number of candidates registered for the examination was 11, of whom 2 were absent and 9 passed. The percentage of passes is 100.

* * *

XVII. RESULT OF TEACHERS' TRAINING CERTIFICATE EXAMINATION (General), 1938

The number of candidates registered for the examination was 52, of whom 45 passed. Of the successful candidates 1 passed with Distinction.

The percentage of passes is 84·6.

The percentage of passes in 1937 was 83·8.

* * *

XVIII. RESULT OF TEACHERS' TRAINING CERTIFICATE EXAMINATION (Geography), 1938

The number of candidates registered for the examination was 68, of whom 65 passed. Of the successful candidates, 4 passed with Distinction.

The percentage of passes is 95·5.

The percentage of passes was 100 in 1937.

* * *

XIX. RESULT OF THE M.B. EXAMINATION, APRIL, 1938

The number of candidates registered for the examination was 227, of whom 65 passed, 160 failed and 2 were absent.

Of the successful candidates two obtained Honours in Midwifery.

* * *

XX. APPOINTMENT OF RESEARCH OFFICER FOR INVESTIGATING PROBLEMS OF MULBERRY CULTIVATION

Mr. Narendranath Ray, M.SC., who is now on training in the Sericulture Department has been appointed Research Officer to investigate the chemical problems connected with the cultivation of mulberry. He will be placed under the guidance of Professor J. N. Mukherjee of the University Science College. Our University has agreed to offer facilities for Sericulture Research at the request of the Deputy Director of Sericulture, Bengal, in view of the Scheme the Department proposes to carry out for the improvement of Sericulture in the province.

* * *

XXI. PRARTHANA SAMAJ, BOMBAY

The Prarthana Samaj, Bombay, will celebrate its historical Week at Kamshet in Poona from the 2nd to 8th October, 1938. Arrangements have been made to facilitate the visit of delegates by offering them board and accommodation free of cost. A few students are required to conduct investigation in some historical subject at Kamshet for three or four months under the guidance of Sir Jadunath Sarkar and Rao Bahadur G. S. Sardesai B.A Our University has brought the matter to the notice of the teachers and students through the

Secretary, Councils of Post-Graduate Teaching in Arts and Science. Students willing to undertake research work at Kamshet may write to the Hony. Secretary, Prarthana Samaj, Bombay 4. The programme is printed below :—

"HISTORICAL WEEK AT KAMSHET (Dt. Ponna).

2nd to 8th October, 1938.

Programme.

(Liabie to change later.)

October 2nd, Sunday.	Guests arrive at Kamshet at noon or in the afternoon. 6-30—8 P.M. Welcome. Meeting opened by Sir J. N. Sarkar: General sketch of the work ahead.
3rd to 8th.	Daily meetings. 8-30—10 A.M. 3-30—5 P.M. 6-30—8-30 P.M. (On three days the last meeting will break up at 7, when Sir J. N. Sarkar will deliver lantern lectures.) One day will be reserved for ladies' section, and one afternoon for the Poetry and Music section if sufficiently supported.

Subjects of discussion and lecture :—

1. Survey of work done and being done in the different provinces and universities.
2. Division of labour for a co-operative History of India.
3. Division and cataloguing of materials, books, manuscripts, etc., available in India.
4. Our special needs :—
    - (*a*) Linguistic equipment and co-sharing.
    - (*b*) Preparation of bibliographies.
    - (*c*) Building up of a full research library.
    - (*d*) Specialisation of research.

5. Special study of the problems of Maratha historiography—the work done since 1898 and now before us—the men and materials.
6. The Deccan College as a centre of historical research. What is needed ? The ways and means.
7. Creation of a permanent body for helping research workers and publishing the most needful materials and the best theses of poorer scholars.
8. Establishment of a library at Kamshet.

(A synopsis of the points to be considered will be printed and circulated early in September next.)."

THE
CALCUTTA REVIEW
SEPTEMBER, 1938

ROBINSON JEFFERS : POET OF ABSOLUTE NEGATION

CHARLES I. GLICKSBERG

I

THE tradition is already established that Robinson Jeffers is lonely and proud as an eagle. He will indulge in no polemics, he will not even stoop to defend himself publicly against the aspersions cast by the critics. Poetry is apparently too personal, too intimate a part of his life for him to engage in literary controversies. His poetry, he has wisely determined, will speak for itself. In this attitude of detachment and isolation, however, one detects more than a fiercely cherished independence, more than a superb indifference to the opinions and ideologies of his time. There is evident, too, an unconscious feeling of guilt or shame, an inward disgust that he who beholds humanity and its petty affairs with cosmic disdain should be preoccupied with the art of poetry. Expressed again and again in his work is the conviction of absolute futility, and he finds it difficult to square this conviction with the strenuous pursuit of an art that implies affirmation of some kind. Whether or not this feeling exists, a careful examination of the poetry he has published so far indicates that he has been a prey to chronic inner conflicts which seriously interfere with the free play of his creative powers and which to some extent condition his choice of treatment and theme. In his moral and intellectual nihilism he is representative not only of a large part of American thought but also of the modern mind struggling unavailingly to achieve faith and freedom in a world that is out of joint.

It is a commonplace of criticism that the great poet writes instinctively and from a superabundance of energy ; creation is pictured as an organic act that fuses form and content. Milton set out to justify the ways of God to man. Wordsworth felt no tormenting doubts about his mission in life. Shelley was inspired by a flaming vision of humanity in the golden age, sceptreless, uncircumscribed, free. In Jeffers' poetry, on the contrary, there are few positive qualities : no religious or humanitarian exaltation, no traditional values, no supernatural faith. Complete negation forms the ganglionic centre of his *Weltanschauung*. But since absolute negation in art is a logical contradiction, for it denies the condition that makes the creative life possible, Jeffers was forced by the exigencies of his vocation to preach nihilism in a passionate and almost prophetic strain. He would reveal to blind, deluded humanity, the masses with their pitiful egotism and ignoble greed and contemptible bribing of the gods with prayer and sacrificial offerings . . . he would reveal to them the difficult choice they must make. They must will the extinction of desire, for that is the crucial condition of ultimate peace. This Buddhistic conception of *Nirvana* is communicated with such powerful force that it becomes a positive utterance, an evangel of salvation. Jeffers endeavours to overwhelm the dynamic, Occidental will by a furious exhibition of counter-will—as if a nation should seek to end all wars by an aggressive display of military power.

Little of this conflict or purpose entered into the composition of Jeffers' maiden volume of verse, *Flagons and Apples*, now a valuable collectors' item, in which Jeffers is quite plainly testing his wings. The poems, though experimental in form and expression, are interesting in the light they throw on the poet's subsequent development. *Californians*, the next book of his to appear, shows a surprising growth in technical competence. Though the form is still largely imitative, the thought, the language, the images and rhythms are increasingly individual. He is slowly forging his own idiosyncratic style of expression. Still no one could have predicted, on the basis of these two early volumes, that Jeffers would become a poet of the first order.

II

Between 1916, when *Californians* was published, and 1924, when *Roan Stallion and Other Poems* was issued, Jeffers must have grown tremendously in vision and experience. Until his biography or autobiography is written, we shall not know what revelations he had caught, what spiritual crises he passed through. Was it the air and landscape of California, where he had established his home, the mountainous coast, the surging waters of the Pacific, which had put this dark spell on him? Was it a reaction, inevitable in one of his austere temperament, to the decadence and distempers of his age? Was it merely the fruit of ripening maturity which made his mood so predominantly tragic? To ask questions like these, however, is to assume that every philosophy, every pilgrimage of the mind is caused by external forces. To find a partial answer to the above questions, all the critic can do is to examine the work itself.

With the publication of *Roan Stallion and Other Poems*, re-issued by a reputable New York publisher as *Roan Stallion, Tamar, and Other Poems*, it was made clear that America had at last found its native poet. His work is of epic proportions. In the handling of his material, in the delineation of character, passion, and fate, in technical mastery he is superior to Walt Whitman. The expression of his verse is direct and unconventional; there are no stock imitations. If he reminds one of the Greek tragic dramatists and the Elizabethan writers at their racy best, he does not borrow from them. He belongs essentially to no tradition. If one must seek for sources of influence and inspiration, one must turn to Science and Industrialism and the World War and modern philosophy and psychology rather than to literature alone.

" Roan Stallion " tells in loose-flowing cadences the tragic story of California, a nobly formed woman married to a brutal outcast. More important than the violent movement of the plot with its strained symbolism are the lyrical interludes which voice Jeffers' innermost thoughts. The germ of his philosophy is contained in the passage:

" Humanity is the start of the race: I say
Humanity is the mold to break away from, the crust to break
through, the coal to break into fire,
The atom to be split.
Tragedy that breaks man's face and a white
fire flies out of it; vision that fools him

Out of his limits, desire that fools him out of his limits, unnatural crime, inhuman science,
Useless intelligence of far stars, dim knowledge of the spinning demons that make an atom.
These break, these pierce, these deify, praising their God shrilly with fierce voices: not in a man's shape
He approves the praise, he that walks lightning-naked on the Pacific, that laces the sun with planets,
The heart of the atom with electrons: what is humanity in this cosmos? For him, the last
Least taint of a trace in the dregs of the solution; for itself, the mold to break away from, the coal
To break into fire, the atom to be split."

"Tamar," another narrative in the volume, is dominated by the theme of incest, but it is relatively free from sensationalism as commonly conceived. Incest springs naturally from the nature of the environment, the circumstances, and the compulsions of the characters involved in the story. Perhaps the best poem in the book is "The Tower Beyond Tragedy," which is related structurally and thematically to the first two plays of Æschylus's *Oresteia.* The action revolves round the return of Agamemnon, the murder committed by Clytemnestra, and the slaying of the mother by Orestes. There is all the difference in the world between this modern psychoanalytic tale and the tragedy composed by Æschylus. The Greeks are resigned to fate ; they accept as natural the world they live in ; there is a divine order in the universe ; the gods keep even the balance of good and evil. But in the cosmos created by Jeffers' genius there are no compensations. The sensual, instinct-driven, lust-abandoned Clytemnestra is contrasted with the obsessed prophetess, Cassandra. The sinister theme of incest again obtrudes itself, a symbol of man's incurable craving to return to the womb, to merge with *Nirvana.*

Cawdor, which came out in 1928, was even more uncompromisingly pessimistic. Throughout the poem one is assaulted by the violence of despair. The good, the industrious, the talented are broken on the wheel of life ; the evil and grasping and mediocre seem to succeed. Intelligence is a curse and a handicap. There is no salvation nor is death the end. The story is full of unrelieved terror. His characters are like forces of Nature ; their instincts possess them ; the tragedy lies in the fact that these instincts conflict with their humanity.

The characters refuse to be resigned ; they are strong and yet they, too, must taste the bitterness of defeat.

Dear Judas, Jeffers' next book of poetry, is commonly regarded as a disappointing performance. The point of view is flagrantly sacrilegious. Judas, not Jesus, is the hero. Christ is the symbol of the lust for power grown inverted, exorbitant, diseased. Judas, the human, is the saviour who sacrifices Jesus in order to curb his unbridled ambition. It is a passion play against a background of modern scientific scepticism. Its central theme is that only by a bloody sacrifice will the multitude be led to believe in Christ.

Thurso's Landing, likewise, betrays a marked falling-off in power. In spite of the magnificent poetry that draws the curtain on the end—Thurso's throat is cut and his young beautiful wife poisons herself—the *dénouement* remains needlessly violent and bloody. Similarly with *The Women at Point Sur*. Through it there pulsates a spiritual terror and horror which induces no pity ; only fear and revulsion. Such a welter of misery and crazed sensuality and actual madness is undoubtedly the reflection of a tortured mind. Though Jeffers shapes his material to his æsthetic purpose, his fantasy is inhuman in its frenzy, its emphasis on agony and abnormality. Jeffers is burdened by the mystery of life which he seeks both to transcend and to destroy. At one moment he is convinced that the universe must have a meaning ; at another he vehemently rejects any quest for meaning as anthropomorphic illusion. He strives to get beyond life, beyond the human-all-too-human, and falls into unintelligible contradictions. The tragedy of *The Women at Point Sur* lies not only in the fate inflicted upon the characters but also in the failure of the author—a failure which was perhaps inevitable—to humanize the absolute. Jeffers seems to feel that it is only by the road of insanity, by shattering the accepted values of humanity, that man can arrive at true understanding. Christ has gone mad. The people have begun to repudiate the ideals by which they were so long betrayed ; they recoil from the spurious dogmas of justice, chastity, virtue, democracy, and lose even the quasi-instinctive reverence for love.

In *Descent to the Dead* Jeffers writes on a theme that can call forth the fulness of his powers. That theme is associated with the vision of time as infinitely vast, time which reduces all striving, all hope and ambition and desire to nothingness. In a number of stark elegies composed while on a visit to Ireland, his ancestral home, he laments the passing of a race; the inexorable flow of time. Throwing off the disguise which narrative affords, Jeffers here faces personally the problem which chiefly concerns him—the nature of death. Running like a *leit-motif* through these rugged elegies is the craving for annihilation. Man must escape, violently if necessary, the limitations of humanity and be re-absorbed in the life of Nature. When the body decomposes it does not vanish—it is joined to the vast chemical cycle of Nature's process. By casting off the spell of desire and by willing annihilation, man achieves a kind of timeless immortality.

Give Your Heart to the Hawks (1933) is lacking in that imaginative synthesis which fuses form and substance, character and plot, reality and art into organic unity. The story deals with a murder committed in a fit of jealous rage and the consequent agonies of remorse that the murderer suffers. Haunted by the ghost of his brother, the murderer broods on the shining beauty and mystery of death, which is peace and salvation, and at last gives his heart to the hawks—leaps off a cliff. The development and the conclusion of the poem, the dialogue and the choric comments of the author are perfectly credible and even convincing if one accepts the underlying philosophy. If one believes with Jeffers that humanity with its feverish lusts and degraded ambitions is fundamentally ridiculous, that it is better not to be born than to live, and that once born it is better to die than to go on living, then every part of the narrative becomes invested with a profound symbolic meaning. For he is bent on announcing the good tidings that darkness has not died, that it will come again and save mankind from the intolerable misery of living. If, on the contrary, one believes that whatever time in its relentless course holds in store for humanity, be it ultimate extinction in a night that has no glow-worm, life as it exists now must be endured and as wisely and fruitfully as possible ; that death is no solution ; that one cannot in the allotted span be fed on the mouldy bread and poisoned wine of a metaphysical creed which calls for salvation—then his poetry, however rich in tragic splendour, loses its prophetic significance and, one is afraid, a great deal of its æsthetic appeal.

His latest work, *Solstice and Other Poems*, is also devoted chiefly to the expression of Jeffers' characteristic philosophy. The first poem, "At the Birth of an Age," deals ostensibly with episodes taken from the Niebelung Saga, but the tale is used only as a peg on which to hang philosophic conclusions, prophetic commentaries on the decadence of our epoch. In the introduction to this poem, Jeffers tells us quite openly that our civilization "is the greatest, but also the most bewildered and self-contradictory, the least integrated, in some phases the most ignoble, that has ever existed." The tension, the contradiction, present in contemporary civilization is due to the struggle between Western blood and Oriental religion. The tension is evident too in the theories of modern science " and the brittle utopias of economic theory." Should this tension cease, however, the age would die, because the tension is its very being. Christianity at present is losing ground ; it is being sublimated by humanitarianism, liberalism, and radicalism. All this testifies to a slackening of the tension which indicates, he believes, the beginning of decline. In the poem, "Rearmament," Jeffers speaks out passionately on a modern theme. Men in the mass are rushing precipitately down the slope to meet death. To pity them is folly and to admire their tragedy of destruction is monstrous, Though he would sacrifice much to avert this catastrophe, it would avail nought. The grandeur of modern mechanical civilization will pass and become a memory like Nineveh and Tyre, but if all men perceived this ultimate wisdom, the earth would be spared " many beautiful agonies." America, he sees as a land of confusion, gregarious and sentimental, that will soon long for a Cæsar to rule it. If we wish to be truly civilized, we must, he tells us, " Turn outward, love things, not men, turn right away from humanity."

III

At whatever conclusion one arrives, it is clear that Jeffers, in his contempt for humanity, in his nihilism and negation of life, falls into a dangerous fallacy. Jeffers knows that human thought cannot escape the anthropomorphic net. Man cannot rise above the inherent limitations of humanity. Everything he perceives, all his reflections, his philosophic convictions, his observations of the physical universe—everything is based on essentially human analogies. Hence Jeffers can adduce no more reason for praising the steadfastness and permanence of Nature than for condemning the insignificance of the human race. For man is also an integral part of Nature There need be no dualism. To exalt one at the expense of the other is to introduce the human bias which the poet is vainly seeking to transcend.

For literature, whatever its form or *genre*, there are but two possible themes: Nature and Man. These are the twin poles of human consciousness. They can be set in contrapuntal opposition or else welded and reconciled. Humanism, for example, separates them in a sharply focused dualism. Some forms of religion attempt to combine them in organic unity, where man is one with his creator. Mystics like William Blake possessed this pantheistic vision. Science, too, by affirming the common animal or protoplasmic origin of man, has helped to establish a functional synthesis. The point is simply that any philosophy, as is the case with Jeffers', which artificially deepens this conflict, is bound to end in contradiction, unless the conflict is postulated for some higher end. Without some spiritual end-purpose, with some teleological assumption, some pervasive principle of faith, the pejorative contrast between Nature and Man culminates not only in absolute pessimism but in a nihilism so complete that all value, and hence all meaning, is destroyed.

This is the vortex of confusion in which the energetic lines of Robinson Jeffers swirl in splendid futility. He is, there can be little question of that, a genius of the first rank, perhaps the most powerful and original voice America has so far produced. But it is genius unhinged, power run to waste, originality that masochistically turns upon itself and rends its own body. For Jeffers has cut himself off from the prime source of communicative efficacy by reiterating with wearisome insistence that life is meaningless, stupid, sordid, but also tragic. To harmonize this contradiction—since even poetry must contain a semblance of logical consistency—Jeffers resorts to the romantic expedient of investing civilization with all the vices in the catalogue of degeneration. Humanity is painted in black colours; Nature by contrast is represented as grand, pure, solitary, incorruptible, enduring. There is nothing particularly new in such a conception. It is the heritage of Rousseauism engrafted on a scientific trunk. A confirmed sceptic, Jeffers portrays man as divorced from Nature, feverish, fretful, fractious, composed of an inferior substance. Compared with the towering magnificence of mountains, the elemental surge of the sea, the forked fury of the lightning, the unleashed violence of the wind, man is but a pathological impertinence in the scheme of things—pathological because his brain rules him and betrays him.

There is no board of censorship in the kingdom of art. The writer is free to choose any subject under the sun, on the one condition that he convince us that his truth is indeed truth or that he enchant us with his presentation of beauty. Stark pessimism cannot be brushed aside on moral grounds as æsthetically taboo. It may not console us, it may not lay a flattering unction to the oppressed and bewildered soul, but it does express one aspect of a universal truth, and the expression may achieve a poignant beauty. What we seek in a poet, however, is not truth alone but a comprehensive vision of life, particularly as it affects the fate of man, in all its infinite variety. Jeffers has told us that life is meaningless. Many in the past have suspected that it was so. But what of it ? Life, whatever its ultimate lack of significance, is here to be lived, and even to declare that it is meaningless is to impose upon it a negative meaning. Jeffers has declared that death is inevitable, that it is better to escape the inversion of western civilization by taking the plunge into the sea of non-being. He has added a Buddhistic *Nirvana* to the Greek shudder of terror. Beyond that he has little to say. He has shot his bolt, he has emptied his chamber of horrors, he has uttered the last word. The rest is a morbid silence. To enforce his gloomy vision of existence he has written a number of narratives and lyrics, all symbolically stressing the madness and decadence of our world. His favourite themes are incest, murder, suicide, the glory of death. It is no condemnation of Jeffers' poetry to say that what he has given us is not enough.

What he has done is excellent within its scope, but the scope is too restricted. It represents a negation of life : to negate life and to write heroically proportioned poetry affirming that negation is a contradiction that art abhors. Jeffers' vision omits a vast and important section of human experience, the beauty of the commonplace, the vicissitudes of daily life, the serenely normal. Sunlight and love and friendship, the convictions which sustain men in their daily round, the sting and joy of immediate experience, however humble in nature, the momentary griefs and gladness of life—these things which make up the pattern of life for average humanity he spurns and ignores. There is only the violence of dying at the immobility of death.

Death is liberation and peace, a return to Nature, to non-being. This craving for peace is in the nature of a wish-fulfilment: Jeffers desires to subdue desire. He is at odds with the ideology of western civilization, but he cannot sever the umbilical cord that ties him to that civilization. He employs science to destroy the human pride and pretensions which a pseudo-science has spawned. Jeffers is obviously confused in his thinking. His philosophy is a skein of painful contradictions. His very activity as a poet points to an inner conflict born of inner confusion. If his aim is annihilation, why does he trouble to write poetry ? Why does he waste his energy in pouring sulphurous contempt on the heads of the pitiful sheep who still cling to a Marx or a Christ, who still believe in a future that will redeem them from despair, who dream of a society and a civilization which will stamp out injustice, who yearn for a life more beautiful and perfect but who will cling to life at all costs because that is their fate ? If the people, as he declares, will neither understand nor believe him, if they will brand him as a hater of men who annihilates their lives " with a sterile enormous splendour," why then does he persist in his efforts to convert them ? Is he still enslaved by the weakness of compassion ? But pity without affirmation or hope is futile. There can be no splendour and no salvation in poetry dedicated to the exaltation of death.

BASIC ENGLISH AND ITS POSSIBILITIES

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II *

THE small Basic vocabulary may give rise to an impression that the system is a trifle. But though 850 words are printed on the sheet attached to every book on Basic, many more words may be formed by the addition of suffixes like ' -er,' ' -ing,' and ' -ed ' to some of them. Of the 850, 600 are names of ' Things.' 200 are names of picturable things, while 400 are general names. These cover solid substances like *blood* and *milk*, fluids like *air* and *steam*, parts or divisions of material objects like *back*, *base*, etc., persons named in relation to their duties, *e.g.*, *cook*, *judge*, *servant*, etc., common acts like *shake*, *bite*, *grip*, *kick*, etc., divisions of time like *minute*, *hour*, *day*, *night* etc., feelings like *pleasure*, *pain*, etc., and the senses like *touch*, *smell*, etc. Of these 600 names, 300 take the suffixes above mentioned. The words thus obtained are in normal English verb-formations with certain verbal uses, but it is to be emphasised that in Basic English they are restricted to their noun and adjective functions (*Pushed*, for example, may only be used adjectivally, in such sentences as " The cart was pushed," and not as the past tense of the verb " to push "). Of course, all the 300 do not usually take all the suffixes ; some take one or two only. Generally the names of acts readily attract the suffixes. " Here the -er- form becomes the name of the person or thing which does the act in question ; '-ing' makes the ' adjective' used about the door and the name of the act when in process of being done ; and the -ed- form gives the ' adjective ' of the person or thing to which the act is done." (*The A. B. C. of Basic English.*)

In addition to these, the use of some international words is permitted in Basic. There is a waiting-list of 300 which will not be taken as international till listed by a special Committee of Radio authorities. 50 words, like *alcohol*, *aluminium*, etc., have already been passed by experts, together with 12 names of sciences like *Algebra, Arithmetic, Biology*, etc., and 12 special names current in international use, like *college, embassy, dominion*, etc. Also measuring words, number words and words in the money systems of the different countries are regarded as international, and are permitted in their English forms. The days and months of the year, too, come in. The same word may often be used in different related senses, and this also has the effect of extending the range of the Basic vocabulary. The changes in the meaning of a word are listed as "expansions" or "special uses."[2] "There are two chief ways in which a word may be made to do overtime—by a stretch of the sense to something a little different, or by limiting the sense to some special sort of thing covered by the name." The use of, say, *foot* to mean a *base*, or of *neck* to mean the narrow part of a bottle, is an example of expansion, while *pictures* in the sense of motion-pictures or *business* in the sense of trade is an example of special use. "A special use is different from an expansion because it gives a word a narrower, not a wider, sense."

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* Continued from our previous issue.

Basic has retained the use of some of the idioms which in normal English are so frequent. They are called special word-groups and consist mostly of combinations of nouns, "operators" or adjectives with prepositions. *By chance, by heart, kind of, full of, give up, get in*, etc., are examples. Their number is 250. But it should be noted that no words are used in them outside the scheduled 850. They are very expressive and helpful, though they are not necessary for beginners.

It has already been mentioned that there are no verbs in Basic English other than the 16 "operators," *viz., come-go, put-take, give-get, make, keep, let, do, be, seem, have, say, see,* and *send*. *May* and *will* are used to indicate possibility and time of action respectively. They are auxiliaries, not verbs proper. It is this almost total elimination of verbs which has rendered possible the astonishing reduction of the vocabulary. About 4,000 verbs are ordinarily used in most languages ; the numerous phrases which they form in conjunction with prepositions are an even more terrible burden for the beginner. The absence of verbs is also responsible for the simplicity of Basic, for the complexity introduced by the distinction between strong and weak verbs, whose conjugations differ, are most baffling to learners. The waste of time involved in memorising the different forms is prodigious. The declensions of the pronouns and the inflectional possessive of the nouns have indeed been retained, but they are, like the verb-forms, relics of the synthetic origin of the language, which Basic has not been able to discard completely.

In spite of extensions, special uses of words, etc., as discussed above, the Basic vocabulary is not large. Basic is not only the youngest, but also the most dwarfish of languages. There is a common belief that excellence of a language depends on the number of words one has available, and that our command of a language is to be gauged by the length of the word-list we have memorized. Doubts have consequently been expressed by responsible teachers as to the value of Basic. But experience shows definitely that to a learner of language it is not the number of words but the nature of his knowledge of them that is of primary importance. A beginner is very likely to be confused if he picks up too many words, without adequately realizing what they mean. Indefinite and vague definitions only obscure their "real uses," which alone determine their correct significations. Teachers who put the extension of their pupils' vocabulary in the forefront of their educational programme, fail to realize the analytic principle of Basic. It has thus been explained by an exponent of the system (Dr. I. A. Richards in *Basic in Teaching: East and West*), "The number of ideas we actually use in explaining or defining any meaning is a surprisingly small one. Their exact number cannot be settled unless we first settle how we are to count them. But the important point is that our *general* ideas are not many, though the rich variety of our vocabulary makes us suppose that they are innumerable. To take an analogy, . . . the chemist is prepared to give in terms of a very small number of elements an exact description of innumerable compounds for which any ordinary language requires an indefinitely large vocabulary. So Basic, with a small apparatus of terms, is prepared to give an account, as exact as our knowledge of them will allow, of innumerable meanings which in Complete English have their separate and usually unconnected symbols." For this reason Basic frequently gives a description of a thing in place of its name as found in ordinary English. "It can give a description of any thing or event because it has in its word-list names for the ingredients which are required in such descriptions as well as an amply adequate apparatus for putting together in any way that is required. A learner of Basic very soon discovers that he has not one, but a number of alternative ways of saying anything he wishes to in Basic. It is thus unnecessarily powerful, from a logical point of view, as a medium of expression. It gains a suppleness which allows it to take note of factors in the situation which are not being explicitly mentioned ; it sufficiently avoids a monotony which might logically be an advantage but would be fatal to it as a medium of frivolous or polite conversation." This is what has been called the peculiar resolving power of Basic. "It does not so much reproduce any one meaning as offer us a selection of possible ingredients in the meaning."

Ambiguity is another charge that may suggest itself against Basic, the argument being that in proportion as we reduce the number of words in a language, we automatically increase the number of meanings which some of these words must carry. The use of expansions and specialisations seems to support this charge. But the possibility of ambiguity definitely disappears as soon as the reader is forced to consider the context. Basic is concerned only with words in use, not with words in isolation for which equivalents could be suggested. As Dr. Richards says, "Its 850 words are not a haphazard collection. They are those which experiment has shown are most capable, in combination with one another, of taking the place of other words in a fashion which will sensitively and accurately reflect what the other words are doing from context to context."

It has further been suggested that Basic words, having a smaller range of significance than words in normal English, might in use give only a vague sketch of the meaning and thus "blur or confuse the subtle, sometimes inexhaussible distinctions which Complete English, in good hands, can convey." But if Basic words give only a selected aspect of the meaning, they thereby compel the writer to supplement the sense by a fuller statement. The writer of Basic has to proceed by slow stages and has thus the opportunity of making his meaning quite clear in sucessive sentences. This provides for him a healthy training in perceiving differences and subtleties. Hence Basic is good for plain expository prose where thoughts are slowly unfolded.

These are some of the reasons why Basic English should be helpful to students in foreign countries who try to learn a language so different from their mother-tongue. In this connection mention ought to be made of some of the standard works of English Literature which have been rendered into Basic. The writings of Swift, Poe, Franklin, Lafcadio Hearn, R. L. Stevenson, and Lamb, thus transformed, will be a source of pleasure to learners who would otherwise have never dared approach these masters. But Basic is also useful to grown-up people who seek contact with the world of to-day and the invigorating modern scientific mind, and also a career for themselves. Basic will suffice for many who are modest in their aspirations and want merely to know what is happening around them. The radio talk and the newspaper of the future will, in all probability, adapt themselves to Basic.

In spite of the advantages of Basic, the question of its introduction in the lower forms of the schools of this country is not quite free from difficulty. Basic had its origin in the desirability of a world language which, as its name implies, was to furnish a closer link between Britain and America and to promote the cause of science, internationalism and commerce. It was obviously meant for adult foreigners desirous of coming in touch with the English-speaking world and its scientific and commercial activities. They would generally be persons with intellectual equipment and experience of modern life and civilization. The Basic vocabulary, designed to meet their requirements and to give expression to their ideas and experiences, cannot be expected to be always suitable for little children who have just joined the lowest forms of primary schools in Indian villages where modern life and the achievements of Western science are hardly known. Indian children generally begin the study of English in their seventh or eighth year when they cannot possibly have any idea of representative government or photography. It is therefore difficult for them to get at the meanings of words like *political*, *representative*, *government*, etc. *Theory*, *experience* and *fiction* would be as obscure to them as *camera*, *acid* and *electric*. These represent a plane of ideas with which children in the cottages of rural India are not at all familiar. This objection might be untenable in the case of children in France, Germany, Italy, etc., taking to the study of English for the first time, but there can be no doubt about its validity in respect of Indian children with the possible exception of a small number in metropolitan areas. It is therefore doubtful whether words of this nature should have been included in the Basic list. Again, many words which Indian children frequently use, because the things they stand for are within the range of their daily experience, find no place in the Basic vocabulary. Such are *temple*, *church*, and *caste*. *God*, at any rate, should not have been banished by the Orthological Institute.

Mr. Ogden believes that " a conscientious foreigner " cannot pick up standard English sufficient for his ordinary purposes without two to four years' hard work but that Basic reduces his labour to two weeks or, at most, two months. Mr. Ogden must have been thinking only of the grown-up European, and the tremendous saving in time and energy claimed by him as the achievement of his system, is possible only in his case. His estimate does not apply to Indian children. It is impossible for them to get up 10 English words per hour as Mr. Ogden would wish the learner of Basic to do. Beginners, unfamiliar with the English sounds and orthography, should feel proud if they can master 2 to 4 fresh words per day. They would find it difficult to master the whole word-list and the rules of grammar so as to be able to read books in Basic English in less than two to three years.

Indian students in the upper classes of our schools and colleges have to read English Literature—both prose and poetry—of a type against which Basic itself is a strong protest. What has been called "the Literature of power" has not generally, in spite of its æsthetic appeal, that note of modernity, scientific precision, freedom from archaism and from verbosity on which Basic prides itself. In most cases its language is not one of exposition but of emotion and imagination—full of far-fetched suggestions and allusions. Sense is often sacrificed, specially in poetry, to word-magic and rhythm. Even with the present elaborate arrangements for their training in normal, literary or bookish English in the lower forms of schools, students cannot profit by their study of English Literature. If Basic is introduced in the schools, students in the upper classes and in the Colleges, with their vocabulary cut down to 850 words and with a love of the scientific, modern and precise style, will undoubtedly find themselves out of their element.

The introduction of Basic in our schools is desirable, but it should be attempted only after its word-list has been modified in the light of Indian conditions. This reform should soon be followed by an alteration in the syllabuses of studies for the higher classes in the schools and the Intermediate and B.A. Examinations, so as to make English Literature an optional subiect, and simple, modern and expository English prose a compulsory one.

PERCEPTION AND REALITY

PROFESSOR PRIYA GOVIND DUTT, M.A., B.L.

PHILOSOPHY has come to a point where it refuses to make any advance. Idealism, pure, mixed, absolute, concrete, Indian and foreign, has been subjected to the sifting criticism of great metaphysicians and has been found to be inadequate in explaining the data of our experience. Great scholars who cannot be accused of soft thinking are oscillating between Idealism and Dualism and showing a great desire to treat matter as an entity existing independently of mind and holding some mysterious relation with spirit manifested in the form of mind. But these are failing to solve the problem how two independent entities can interact on each other. Some are favouring solipsism by denying the reality of matter altogether by strangely claiming that the very fact that matter is perceived makes it unreal. The hopelessness of the confusion in philosophy has led many thinkers to abandon logic and reason and try to approach the problem of Philosophy from the side of feeling, volition, instinct, reflex and automatic tendencies. But though irrationalism is very beautiful and fascinating for the time being, yet like the angelic first bloom of youth it fades away very quickly. The modern psychologists finding philosophical speculation full of confusion worse confounded are now sneering at the metaphysicians, and are engaging themselves more profitably and cheerfully in psycho-analysis and are trying their utmost to give greater reality to the dreamland and the dark unfathomed chambers of our mind than the world of consciousness, feeling and action. The gland-psychology which is about to come to limelight will give the final death blow to mind and rationalism by explaining everything by gland secretion leaving hardly any room for an active mind. The confusion is going to be made more complex by those Doctors who are making an effort to treat authority as an independent source of knowledge and establish Philosophy firmly on the quake-proof solid foundation of testimony.

Science which has been known to be the store house of clear and certain knowledge, instead of simplifying philosophy and removing all doubt therefrom has made it more confused. A few years ago Lord Balfour sadly pointed out that the reliable common sense of the ordinary man has been abandoned like a tattered garment by the scientists of the day. They tell us that the simple things clearly seen by us consist always and entirely of electric charges, unimaginable in their diminutiveness, something unimaginably numerous, and so widely scattered relatively, even when they are most closely organised in the atom—scattered so widely and so loosely that the use of the word *solid* with regard to them is entirely grotesque. These widely scattered and infinitely minute charges, which are not constituents of *matter* but which are *matter*, spasmodically affect the ether about which many scientists entertain unshakable doubt. The messages they send through the ether at a velocity well understood by the scientists produce waves. Some of these waves ultimately reach another collection of electrical charges which go to make up the body of the observer. This is very broadly the process of perception on its physical side. But when the waves reach those electrical charges which constitute the body, then there occurs something else which neither philosophers nor men of science have yet been able to explain. This physical effect is our perception of an independent object existing in the external world. This view of perception, which is the scientific view, compels us to rest all our ideas of truth about the physical universe upon illusions with regard to that physical universe. Thus the ordinary man who is going to trust his common sense aided by science in order to avoid all troubles, to which metaphysics will unnecessarily expose him, is under a great delusion. Because what common sense tells him about the world in which we live is completely contradicted by what science tells him, and when common sense and science are at variance, it is every one's duty to support science. (Cf. J.P.S., Vol. III, No. 1 .)

Due to this great confusion a revival of scepticism has taken place and many, like Pyrrho of Elis, maintain that "speculation brings us trouble and uncertainty and involves us in endless contradictions. It is also useless because it causes disputes without end ; impossible because we can in every case prove both the affirmative and the negative side. The essence of things is incomprehensible." We find the modern attitude in Timon, a friend and admirer of Pyrrho, who says that (1) the dogmatic philosophers cannot prove their starting point, which is therefore merely hypothetical ; (2) it is impossible to have an objective knowledge of things ; we know how they affect us, we shall never know what they are apart from our intelligence and our senses ;

(3) hence in order to be happy, we must abandon barren speculations and unreservedly obey the laws of nature." (Weber's History of Philosophy.)

The wonderful dialectical skill exhibited by many modern philosophers can be seen amongst the academic sceptics producing almost the same disastrous result and making certitude in metaphysics and even in morals equally impossible.

In Ænesidemus of Crossus, the high priest of sensationalistic scepticism, we find more prominently the attitude and the conclusions of the modern philosophers. David Hume, the forerunner of Kant, reproduced essentially his criticism of the notion of causality. Those who have a craving for originality generally overlook the achievements of these sceptics.

Mr. Joad in explaining Hume's attitude towards causality argues : " Let us suppose that we think of A exerting an influence over B and let us call the influence exerted C. Now clearly A cannot exert C unless there is some relation or connection D between A and C; and clearly C cannot produce any effect upon B unless again there is some relation or connection E between C and B. Therefore in order that the relation C may operate between A and B we are committed to two further links or relations, namely D between A and C, and E between B and C. The interpolation of further links will be necessary to connect A with D and D with E. Hence it is not difficult to see that we are committed to an infinite number of relations before A can ever get at B at all in order to exert an influence over it. Hence it is argued, if A be really distinct from B, A cannot exert any influence over B; therefore there can be no causal relation between A and B."

The Mādhyamika conclusion that only momentary things or phenomena have existence leads to the conclusion that perceptible things have no reality, and, as such, matter and the material world which are perceptible have no reality. In other words, the unreality of matter is proved by the very fact that it is perceived by us. Mr. Malkani says, " Something which we perceive is not to be considered as existent, but simply as something which is perceived and having its essential character exhausted in being perceived; in other words, what is perceived is for that reason alone not-spirit. But this argument which proves that something is not spirit also proves that this something is not existent, and that its *esse* consists in *percipi*. But evidently such an entity which does not exist, but is merely perceived is what we call an illusory appearance. Our argument for the reality of matter turns out to be an argument against its materiality and so against its real existence as matter.''[3]

Thus Mr. Malkani's argument amounts to saying that the very fact that matter is perceived makes it unreal.

We find the echo of the Buddhistic way of thinking in Bergson also who reduces matter and ego to change and duration only. For him there are no separate things which change; there is only change. It is also hopeless to penetrate through the continuous changes of our consciousness to something stable that underlies them. It is equally impossible for us to discover in the world around us anything which passes through changes which occur to it. This is undoubtedly bewildering to the common sense standpoint and can hardly be reconciled to our practical life. This however made Bergson fantastically think that life is like a fountain jetting incessantly into air, matter the spent drops that fall back: or again, life is a rocket, matter is stick that falls to earth. In other words, matter is life that is turned back and become dead; it is degenerate spirit.'' (Cf. J.P. S., Vol. IV, No. 13.)

Yet the main trend of Philosophy from Locke down to the present age has been always towards a knowledge of reality as it is, apart from the sensation produced by it on our minds. But inspite of the strenuous efforts of the master minds of the philosophical world from Hegel down to the living thinkers of the present, the fundamental problem of metaphysics has completely foundered on the rock of perception. Failing to bridge the Kantian gulf between phenomena and things-in-themselves many have abandoned the common sense doctrine of perception and have tried to get at reality by a circuitous way instead of giving a direct answer to the Kantian problem; and instead of pointing out any flaw in his analysis of reason and conclusions appertaining thereto, philosophers have suggested other methods for our metaphysical investigation. Yet like the quest of the Holy Grail the quest of reality has always remained more a matter of faith than of realisation.

Even if we postulate reality in order to make possible morality, religion, and all those things which we value so much, the problem of the knowledge of reality remains unsolved. For how can we postulate a thing which is unknown and perhaps unknowable ? Hegel's identity of the real with the ideal and the Vedantic identification of 'thou' with 'that' can be accepted only if we have the power of knowing the ideal and the real, that and thou. The great diversity existing between the idealistic conclusions and our practical life led the pragmatists to maintain that whatever can be realised in action or put into practice is to be treated as true and real.

If for light we turn to Psychology which has become a solace of life to many we find ourselves not an inch outside the realm of confusion. Prof. McDougall tells us that "there is at the present time a bewildering variety of schools of Psychology in open rivalry and conflict with one another." A veritable revolution in the science of human nature has taken place in the last decade and the division between the Psychology that was orthodox and predominant at the end of the last century and the modern Psychology of the present century is complete. This sharp division has led Bradley to declare that the use of the term activity in Psychology is a scandal. "The Apollinian view of life has provoked its own Nemesis in the form of radical Behaviourism—it has achieved its own *reductio ad absurdum.*"

The upholders of the Dionysian and hormic psychology see the creative urge to activity as the common foundation of animal and human nature. They frankly admit the obscurity of this foundation without seeking to disguise it in a cloud of words which refuses to pretend to the illusory clarity that comes from the acceptance of rationalism and mechanism. They recognise as obscure many problems that are truly obscure and admit that we are very far from an adequate understanding of man and nature. It is rather ideal not to distort and falsify the immediate teaching of experience in the interests of the spurious clarity and symmetry of the Apollinian system. They give the name instinct to the obscure racial foundations of active nature without pretending that in naming them they have made them intelligible.

But what advantage do we get even if we admit that the realm of events is very difficult to grasp and that it is inadequately indicated by such terms as *elan vital,* libido, vital impulse and hormic urge? Does it simply make the Dionysian intuition swallow up the Apollinian reason? Prof. McDougall following Nietzche has pointed out that throughout the whole course of the history of Psychology we find these two fundamental ways of thinking underlying all forms of Psychology, and chaos reigns supreme in the present-day Psychology on account of the various divisions and sub-divisions of these two principal psychological outlooks. Yet to this Psychology we must turn to get an accurate idea of perception in which we awake into consciousness and meet spirit and matter face to face.

Perception is the starting point of every form of Psychology, Philosophy, and Science. It is the rationalisation of perceptual truth or experience which has given us Philosophy, Science, and Civilization. So if there be any error in our analysis of perception there must be error or inaccuracy in the conclusions derived from it. Inspite of the various kinds of Psychology and Metaphysics we have hardly risen above the Humean interpretation of perception. Let us see whether we have rightly understood the nature of perception.

It is said that in sensation we receive a stimulus from something other than ourselves and owing to this stimulus some change takes place in our mind which we call sensation. By interpreting this sensation we form an idea of the thing which stimulates us and produces the sensation in our mind. Hence we are in direct touch with the sensation and the perceptual ideas which are purely mental phenomena. So it naturally follows that it is impossible for us to know the reality, or the thing-in-itself, there being no channel through which we can go to reality, matter or spirit. The confinement to one's mental phenomena naturally leads to solipsism. By reasoning and inference we can proceed from sensations to other sensations or to possible sensations but not to matter, spirit or reality. Space-time, existence, causality which are ordinarily considered to be the factors of finitization of the material world have all been reduced to mental phenomena leaving no basis for going out to the material world or to the world of things.

Some have tried to justify the knowledge of the knower or spirit as the foundation of all knowledge or consciousness, and existence has been equated to perception. Some have tried in vain to equate matter to spirit and to conceive reality in terms of the idea of the good. But where is the justification for Ontology if the data from which we start be sensations only ?

The way in which the nature of reality has been defined by some philosophers makes the quest after reality a hopeless task. Reality they maintain is something other than its attributes and different from the sensations produced by it on our minds. The primary and the secondary attributes do not exist in things but in our mind, and so to know reality as it is is impossible. The process of knowing the knower is not a bit less difficult. If one by one all the attributes of things are relegated to the phenomenal world, the noumenon will be reduced to an empty nothing making its knowledge utterly impossible. This leads to sensationalism or mentalism.

This interpretation of perception and reality is entirely erroneous. Reality implies activity or the power of doing something. A reality which does nothing is no reality. This power of doing something is its fundamental quality. If we can know this power we shall know reality. It is idle to draw a line between the powers and the reality itself. But the question arises how we should know these powers of a reality apart from our sensations. A power or activity cannot be isolated from the effect or deed produced by it. To abstract a power from its deeds is to split the two sides of a shield. Thus we have reality + power + effects indissolubly united into one organic whole. The confusion in Psychology and Philosophy is due to the splitting up of these three and a crude belief that a reality can exist apart from its power of doing, and a power of doing can exist apart from its deeds or effects.

Now our sensations are the various effects produced in us by realities, and by knowing these sensations we know the powers of these realities and knowing these powers we know the realities as they are. Similarly our ideas, feelings and volitions are the effects of our mind and by knowing these we know the various powers possessed by mind, and through these powers we know mind as it is.

Now what we ordinarily know as quality is really the effect produced by an object in our mind, *e. g.*, redness is popularly believed to be a quality of a flower but it is in fact the effect produced by the flower in our mind. The power producing this redness really exists in that flower, and by knowing it we know the nature of the flower itself. Thus quality in the correct sense is the power of doing something or producing some effect. In sensation, therefore, we find the manifestation of a quality or power of a thing. We therefore know matter as it is in our sensations.

This view is not identical with the old representationist theory because the popularly known qualities are not identified with the things producing them, nor are they treated as the images of things. They are treated as the effects produced by the powers of realities or objects. The more we know of their effects, the more is our knowledge of them. Thus in sensation we are face to face with the objective world.

It is also different from Hamilton's Natural Realism, for he says, "the ego and the non-ego are given in one original antithesis. We are immediately conscious in perception of an ego and a non-ego known together and known in contrast with each other. I am conscious of both existences in the same indivisible moment of intuition. Consciousness gives us an ultimate fact, a primitive duality—a knowledge of the ego in relation and mutual contrast with a non-ego, and of the non-ego in relation and contrast to the ego."

It is clear from this that though Hamilton pretends to get at reality directly by intuition he really infers it from the contrast of the ego and the non-ego in consciousness. Whereas according to my view we come to know reality directly through the effects produced by the various forms of activity exerted by reality. No antithesis between the ego and the non-ego is required for our knowledge of reality. Besides, such an antithesis requires a previous knowledge of the ego and the determination of the non-ego through the medium of this antithesis makes our knowledge of the non-ego rather inferential in character.

Kant also admits that we are as sure of the not-self as of the self. Dr. H. Stephen also admits that the perception of an external object as limiting and resisting self must be an immediate intuition. But according to him the knowledge of the not-self as a material reality, extended in space, involves elements of inference, and construction and has to be acquired gradually. The popular realism on the other hand maintains that we are immediately conscious of the not-self as matter, *i.e.*, we are immediately conscious of matter existing in space and having distance, magnitude, solidity, direction, and the like. My view is different from popular realism because according to it extension, solidity, etc., are not in matter but in our minds and they are produced in us by the powers possessed by matter. It also differs from Dr. Stephen's view because it maintains that all these effects are known directly and not constructed by any inferential process. The knowledge of matter as not-self is negative in character and can be had only by inference. Hence it is inconsistent to maintain that we know immediately matter as not-self. But according to my view our knowledge of matter is entirely positive in character as we directly know the various effects produced by matter in us, and later on by comparison and inference we come to distinguish matter from self because their respective effects and so their powers are different.

When several coins are placed on the table we never confuse the sensations produced by one coin with those of others. Similarly when a homeopath opens his box of medicines he does not confuse the sensation produced by one phial with that of another. Had there been any process like localisation of sensations mistakes would have been the usual practice. But the very fact that we correctly get at the different objects of the world and do not grope in the dark like blind men shows that the theory of localisation involving inference is entirely wrong. In sensation we are in direct communion with the world outside us. Similarly in thinking and volition we are in direct communion with the mental entity. This view alone can reconcile our practical outlook with philosophical speculation. The function of science is to ascertain the various effects produced by the objects of our world and to know the nature of these objects through these effects. Hence solipsism has no *locus standi*, and matter and spirit are not fictitious. Common sense makes the mistake in identifying the effects with the realities producing them, otherwise it is right to maintain that we know the objective world. Let us build our philosophy on this interpretation of sensation and reality.

PHILOSOPHY IN LORD BYRON

M. Tahir Jamil, M.A., B.E.S.

II *

THERE are many evils in the life of a man that ultimately work out his good. There is a Providence that shapes human destiny and in spite of the rough strokes of the chisel, the figure, in the end, assumes beauty and perfection. Such was the case with Byron. His unrequited love, the failure of his marriage, the shafts of calumny flung at him by his countrymen, more out of malice and jealousy than righteous indignation, made him go into voluntary exile with ineffective rage and deep sorrow that "gnawed at his spirit like the vulture at the heart of his long-loved Prometheus." Byron's journey to Geneva was for the most part uneventful from our point of view. It was only after his settlement there that he met Shelley for the first time and began an interesting literary friendship which was ended by the drowning of Shelley. It was a period of great achievements for Byron, when his genius took a deeper note, and his poetry displayed much grace and beauty, loftiness of inspiration and maturity of reflection. Shelley schooled him in the poems of Wordsworth, forced him to listen to the message of that sage, and raised and cheered his drooping spirit. The result was the Swiss poems, the concluding cantos of "*Childe Harold,*" "*The Prisoner of Chillon,*" "*The Dream,*" and "*Manfred,*" which comprise most of his nature poems composed in the spirit of Wordsworth. There is a definite growth in the poet's view of man and Nature. A new intellectual vision, imperfectly manifested in the earlier poems, now emerges as the full-fledged expression of his genius. Side by side with the poet of the dark realities of human life, we have the idealist who gives to his works the leaven of high mystic musings, through his reflections of life and eternity. If between 1819 and 1824 he wrote the sixteen cantos of "*Don Juan,*" the great epic of life as he found it lived by people around him, he also wrote such highly philosophical dramas as "*Manfred,*" "*Cain,*" "*Heaven and Earth,*" "*The Deformed Transformed,*" and poems like "*The Prophecy of Dante,*" "*The Lament of Tasso,*" and "*The Island.*"

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* Continued from our previous issue.

Wordsworth from Naturalism to Transcendentalism

The last cantos of "*Childe Harold*," written under the inspiring influence of English transcendental poets, form the high-water mark of Byron's philosophical achievement. Hounded by misfortunes and sorrows in his own life, and finding nothing but shattered hopes and disillusionment following in the life of nations that had expected so much from the French Revolution, Byron, like his fellow bards, fell into a mood of deep gloom and despondency. He sought a refuge and cure in Nature, as Wordsworth had sought and found before him. The transitoriness of human greatness and glory, pomp and splendour, conquests and empires, as he beheld them in the ruins of Spain and Greece, could not but impress upon him the inevitable lesson that all is vanity on earth. The lesson is unfolded to us in the pages of history which record the rise and fall of nations in a cyclic order, and so Byron exclaims:

[illegible]

> " There is the moral of all human tales;
> 'Tis but the same rehearsal of the past,
> First Freedom, and then Glory—when that fails,
> Wealth, vice, corruption,—barbarism at last.
> And History, with all her volumes vast,
> Hath but *one* page." [1]

The poet conceives the various passions that direct the career of man and goad him to activity as flashes that are quenched in the darkness of death—all vain, though alluring phantoms:

> " Love, fame, ambition, avarice—'tis the same,
> Each idle, and all ill, and none the worst—
> For all are meteors with a different name,
> And Death the sable smoke where vanishes the flame." [2]

We must, however, note that by Love, in this passage, Byron does not mean that celestial fire within man which bespeaks his divine nature and casts a glow on things around. Here he obviously refers to carnal passions "whence arise but weeds of dark luxuriance" yielding nothing but agony and regret. Otherwise, Love to him is the one universal principle in Nature, and every object grows and thrives under its undying sway. It casts a halo of brightness and glory over everything that it looks upon, makes idols of all the objects of Nature, and enables one to feel the bliss of paradise even in the midst of wild and lonely scenes. He shares Shelley's spiritual conception of Love, which he too regards as the pervading Divinity whose presence it manifested in every physical phenomenon. It is an eternal transcendental power, that is imperfectly manifested in this world. We feel it and believe in it, though we cannot behold its proper form. It can, Byron claims, " impart

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[1] " Childe Harold," IV, cviii.
[2] *Ibid.*, IV, cxxiii.

" The purity of heaven to earthly joys,
. . . .
And root from out the soul the deadly weed which cloys." [1]

In moments of rapture it annihilates itself. The lover loses his identity in the object of his love, physical existence ceases, and there is achieved a complete fusion of the souls, as Byron puts in the mouth of Tasso:

" I lost my being, all to be
Absorb'd in thine; the world was past away;
Thou didst annihilate the earth to me! " [2]

This is not passion but an idealisation of love which lifts man far above the murky atmosphere of individual passion to something glorious and divine in which he loses his individuality and is unified in the beauty of the whole. The highest spiritual flight of the poet, with reference to the theme of Love, is, however, reached in "*The Island*," where it is celebrated as a truly mystic ecstasy. It makes the devotee forget his immediate surroundings, and lifts him, through a process of refinement by linking him " to all we know of the heaven below," [3] ultimately to a complete union with God, the fountain-head of all Love and Beauty:

" the devotee
Lives not in earth, but in his ecstasy;
Around him days and worlds are heedless driven,

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[1] " Childe Harold," IV. cxix.
[2] " The Lament of Tasso," VI.
[3] " The Island," XVI.

> His soul is gone before his dust to heaven.
> Is love less potent ? No—his path is trod,
> Alike uplifted gloriously to God." [1]

It is a purely transcendental view of Love which goes beyond all sense of experience, surpasses the limitations of time and space, and secures a complete fusion with Reality. It is a conception that is, certainly, as exalted and ecstatic as any entertained by the great mystics, and gives Byron the claim to rank high among the great idealistic thinkers of his time.

The conception of Nature that Byron expresses at this period shows the personal influence of Shelley, and the literary influence of Wordsworth. The picturesque scenery of Switzerland excercised a great power over his mind. With his "wounded and distempered spirit" he turns to Nature for solace, and finds in her a welcome sympathiser. "She was my early friend," says the poet, "and now shall be my sister." The Alpine landscapes give him food for contemplation and make him, for a moment, forget his desolation in the thought that he still beholds around him "some living things to love." He makes

> " . . . friends of mountains : with the stars
> And the quick spirit of the Universe
> He held his dialogues; and they did teach
> To him the magic of their mysteries;
> To him the book of Night was open'd wide,
> And voices from the deep abyss revealed
> A marvel and a secret." [2]

Thus initiated into the mysteries of Nature, not as an interpreter of her secrets, but as one full of deep feeling in her presence, the poet has his moments of happiness. She is a companion, a sympathiser, and a divinity, with a pervasive spirit that is co-eternal and transcendental. This Spirit embraces all existences within itself, and unifies them within its own being. Most of the passages are echoes of the utterances of Wordsworth. In "*Childe Harold*" the hero, like Wordsworth, feels a close link of sympathy and love with the objects of Nature. The mountains are his friends and the seashore his home. He has the passion to roam under the canopy of blue sky and in glowing climes, for

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[1] "The Islands," XVI.
[2] "The Dream," VIII.

> " The desert, forest, cavern, breaker's foam,
> Were unto his companionship ; they spake
> A mutual language." [1]

Nature yields to him a charm and an attractiveness that enable him to experience the ecstatic feeling of loving friendship. For him

> " There is a pleasure in the pathless wood,
> There is a rapture on the lonely shore,
> There is a society, where none intrudes,
> By the deep sea, and music in its roar." [2]

The peace and quiet around, the early song of the jocund birds, and the variegated hue of nature's bloom infuse into the tranquil, stern spirit of Harold a feeling of joy, though " with transient trace," while the " clear, placid Leman," like a loving sister, warns him, " with its stillness, to forsake Earth's troubled waters for a purer spring." [3] There is a Genius in the place which cannot be passed by unblest if one yields himself to its influence. Then will

> " On the heart the freshness of the scene
> Sprinkle its coolness, and from the dry dust
> Of weary life a moment lave it clean
> With Nature's baptism." [4]

The elements of Nature have been thus conceived by Byron to possess an educative power, chastening and purifying the passions and desires of the devotee, a power which Wordsworth has celebrated in most of his nature poems.

This attitude leads the poet to hold Nature in high veneration, while his contemplative mood brooded over the nothingness of man who passes away, like a shadow, leaving only ruins as the signs of his ephemeral glory and greatness. These, too, in their turn, are doomed to decay and destruction. In sharp contrast to man, there is, he finds, an element of permanence in Nature. " States fall, arts fade—but nature doth not die," [1] even though it be the scene of many conflicts and battles, carnage and bloodshed, in which men glory While "their very graves are gone," Nature again assumes its old, stainless aspect, and the streams, with their "dancing light," glass "the sunny ray" again without bearing any trace of man's ravages and evil deeds. The ocean and the mountain are the special phases which reveal the immutability of Nature and the littleness of man.

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[1] " Childe Harold," III, xiii.
[2] *Ibid.*, IV, clxxviii.
[3] *Ibid.*, III, lxxxv.
[4] *Ibid.*, IV, lxviii.

The spiritualisation of Nature is the natural sequence of such meditativeness. But Byron's attitude is not animistic. Nor is it mystical nor pantheistic, but truly transcendental. Nature reveals to him no Godhead, nor does he identify any aspect of her with the Creator. He beholds "a work divine, a blending of all beauties," that excite a pure passion of love and reverence in the heart of the beholder and make him "contemn" all mundane objects as insignificant when compared with the sublime physical phenomena. The shore and the flowers yield to him "a living fragrance," he hears a floating whisper on the hill," witnesses "the starlight dews all silently their tears of love instil, weeping themselves away," and beholds the stars "which are the poetry of heaven," inspiring and inexplicable in their beauty and mystery." [2] The profound stillness prevailing from the "high host of stars" to the lulled lake and mountain coast seem to the poet to breathe

> " . . . . . . a life intense
> Where not a beam, nor air, nor leaf is lost,
> But hath a part of being, and a sense
> Of that which is of all Creator and defence." [3]

The conception is that of a transcendentalist who beholds the reality partly manifested through Nature. She suggests to him the existence of the Creator, and is "the image of eternity," "the throne of the Invisible." This Reality is a Personal God to Byron. His work is spread around us in all that exists in the universe. The consciousness of His presence stirs the soul of the poet with "the feeling infinite," purifies his inner self, and makes him acquainted with the Eternal harmony of the universe. It enables him to perceive everything in Nature as encircled with the girdle of beauty, and to feel a spirit interpenetrating all. His soul, meditating on a part, puts itself in direct touch with that spirit, and feels so dilated as to embrace the whole and be completely identified with it. It is such an ecstatic moment which the poet records in the following lines:

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[1] "Childe Harold," IV, iii.
[2] *Ibid.*, III, lxxv-lxxxviii.
[3] *Ibid.*, III, lxxxix.

> "I live not in myself, but I become
> A portion of that around me: and to me
> High mountains are a feeling, but the hum
> Of human cities torture: I can see
> Nothing to loathe in Nature, save to be
> A link reluctant in a fleshly chain
> Class'd among creatures, when the soul can flee,
> And with the sky, the peak, the heaving plain
> Of ocean, or the stars, mingle, and not in vain.
> And thus I am absorbed, and this is life." [1]

In "*The Island*" we have a still deeper reflection upon Nature. The poet says:

> "How often we forget all time, when lone,
> Admiring Nature's universal throne.
> Her woods, her wilds, her waters, the intense
> Reply of hers to our intelligence!
> Live not the stars and mountains? Are the waves
> Without a spirit? Are the drooping caves
> Without a feeling in their silent tears?
> No, no:—They woo and clasp us to their spheres,
> Dissolve this clog and clod of clay before
> Its hour, and merge our soul in the great shore,
> Strip off this fond and false identity!" [2]

In such moods of rapture feeling transcends experience and reality is spiritually perceived through the establishment of "unity in the duality of the perceiving spirit and the spiritual world perceived." [3] The "clay-cold bonds" which cling round the celestial spark seem to sleep, and the free spirit enjoys a bright moment of divine glory when it seems to rejoin the universe and form again a portion of Eternity. The presence of an Infinite Spirit impresses itself most powerfully upon the soul in which the latter feels it has its motion and its being. The visitations, nevertheless, are few and far between and leave the poet sad and dejected on account of his weakness. Hence in "*Childe Harold*" he cries out, like Shelley, to be made one with the tempest and the night so that he too may participate in their eternal might and glory:

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[1] "Childe Harold," III, lxxii.
[2] "The Island," XVI.
[3] Dean Inge: "The Religious Philosophy of Plotinus," p. 30.

"Most glorious night!
Thou wert not sent for a slumber! let me be
A sharer in thy fiercer and far delight,—
A portion of the tempest and of thee!"[1]

Although a transcendental view of the Divinity, a conception of Reality existing beyond the phenomena, takes away from Nature that mantle with which a pantheist invests her, yet it attributes to her a sanctity and holiness by regarding her as the most clear manifestation of the works and power of God. Her majesty and grandeur, charm and grace, strength and omnipotence, and the element of immortality above all, find an echo in the human heart and make her appear to him as the most fitting place to worship the Maker:

"In whose honour shrines are weak,
Uprear'd of human hand."[2]

In her uncircumscribed realms of worship man's soul is filled with sublime inspiration, and feels exalted and immortal, as the poet declares in the following lines:

" . . . . Majesty,
Power, Glory, Strength, and Beauty all are aisled
In this eternal ark of worship undefiled.
Enter: its grandeur overwhelms thee not;
And why? It is not lessen'd; but thy mind,
Expanded by the genius of the spot,
Has grown colossal, and can only find
A fit abode wherein appear enshrined
Thy hopes of immortality."[3]

The high note of philosophy struck by Byron in the passages quoted above, is however only a temporary absorption of the self in "something afar from the sphere of our sorrow." It was a reverent faith in Wordsworth, and a burning passion in Shelley, but with Byron it is a fitful spark that glows only at times. After it is consumed, "the blacken'd memory's blighting dream" asserts itself again and throws him into the depth of despondency and gloom, chasing him like "a wild animal pursued by hunters."[1] The shocks are administered by Nature herself, who, instead of healing, re-opens the wound. Her sound or music, a summer's eve or spring, a flower, the wind or the ocean, by reminding him of the happy moments of the past,

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[1] "Childe Harold," III, xciii.
[2] *Ibid.*, xci.
[3] *Ibid.*, IV, cliv-clv.

> " . . . . . . Calls up to view
> The spectres whom no exorcism can bind,—
> The cold, the changed, perchance the dead.—"[2]

"I am a lover of Nature," he declared in the journal of the mountain excursion, "and an admirer of Beauty . . . . But in all this—the recollection of bitterness, and more especially of recent and more home desolation, which must accompany me through life, have preyed upon me here; and neither the music of the shepherd, the crashing of the avalanche, nor the torrent, the mountain, the glacier, the forest, nor the cloud, have for one moment lightened the weight upon my heart, nor enabled me to lose my wretched identity in the majesty and the power and the glory, around, above, and beneath me." The same idea is expressed in "*The Prophecy of Dante.*" One exiled from home, though shut out from a tiny spot and free to roam in the wide world, feels as much agony in his vast prison-house as a prisoner in his cell, for the whole world to him is a dungeon, and the seas, mountains, and the horizon's verge are the bars. Nature instead of mitigating his sorrows intensifies them by force of contrast. It is thus in our own mind that we can receive pleasure or pain and not in Nature:

> " . . . 'twas not in them, but in thy power
> To double even the sweetness of a flower."[3]

(*To be continued.*)

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[1] Karl Elze: "Lord Byron: A Biography," p. 399.
[2] "Childe Harold," IV, xxiv
[3] "Don Juan," I, ccxiv.

SURENDRANATH BANERJEA *

KAMALA DEVI

SURENDRANATH entered the Municipal Corporation of Calcutta as an elected member in 1876 and continued as such until 1899, when he resigned his seat on the Corporation Council with twenty-seven other Commissioners as a protest against the Bill that was passed into law restricting the powers of the Corporation. His services in the Corporation were highly appreciated by the citizens by returning him again and again to the Corporation as their representative. Sir Henry Harrison, who was the Chairman of the Corporation during the eighties, held him in high regard for his valuable help in the work of the Corporation. In 1893, he was elected a Member of the Bengal Legislative Council as the representative of the Corporation and on one occasion he said in the course of a speech in the Council: "I have spent the best part of my life-time in the service of the Corporation. I entered it when young. I have grown grey in its service. The work of the Corporation has been the pleasure and the pride of my life." And the present Calcutta Municipal Act, subsequently partly amended for the worse, which gave to Calcutta its new "Charter of Freedom," was a gift of Surendranath to the city of his birth. The concluding words of his speech as the first Minister for Local Self-Government, in moving the Bill in the Bengal Legislative Council in 1921, may be quoted here with ample justification as an illustration of his robust optimism and his unflinching faith in constitutionalism: "To me, Sir, the Bill affords a matter for personal solace and gratification To me, it means the fulfilment of one of the dreams of my life. Ever since 1899, I have lived in the hope of witnessing the re-birth of my native city, robed in the mantle of freedom. I thank God that it has been vouchsafed to me to have had some share in achieving this consummation. I have endeavoured to embody in this Bill the principles which I preached and for which I lived and worked. . . ."

The reformed and expanded Legislative Councils met for the first time in 1893, and there being no legal bar in his way, he was returned

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* Continued from our last issue.

to the Bengal Council. After his first term of office, the Corporation again elected him as their representative to the Council. For his third and fourth terms of office as a member of the Bengal Legislative Council, he was returned first by the Municipalities and then by the District Boards of the Presidency Division. So, he was a member of the Bengal Legislative Council for eight consecutive years from 1893 to 1901, a period which for the quality and quantity of service is unique in the records of the reformed Council. His speeches on the introduction of the Calcutta Municipal Bill showed his wide and detailed knowledge of the municipal affairs. He rendered invaluable services when new laws and regulations were framed. His debates on the Budgets of those years would ever remain as brilliant State documents. His conspicuous ability as a legislator was acknowledged on all hands.

He became a member of the Imperial Legislative Council in February, 1913, and in March he moved a Resolution recommending the separation of the judicial and executive functions in the administration of Criminal justice, a subject for which the Congress had been agitating from its beginning. It was, however, negatived by the vote of the official majority. Amongst other important resolutions that he moved, modification of the Press Act was one; but there was again the official majority, and the motion was defeated.

The other most important resolutions moved by Surendranath in the Imperial Legislative Council were Education, recommendation of the Decentralisation Commission relating to the expansion of Local Self-Government, the appointment of an Advisory Committee to deal with internees and the Reform proposals contained in the Montagu-Chelmsford scheme. The piece of legislation commonly known as 'Rowlatt Act,' was most vehemently opposed by him and he warned the Government about its grave consequences, and it is common knowledge that this 'Cobra Act,' was pre-eminently and primarily responsible for the Non-Co-Operation movement.

In the election of 1916 he lost his seat in the Imperial Legislative Council and reverted once again to the normal public life outside the Council.

Surendranath's connection with the Indian National Congress began from its second sitting in 1886 at Calcutta. The causes which prevented him from joining the first session of the Congress at Bombay in 1885 have been mentioned before. With the exception of this sitting and one at Karachi, he was present at all the sittings of the Congress until 1918 when he, along with other old Congress stalwarts, seceded from the Congress, as the difference between them and the people who captured the machinery of the Congress was fundamental. To quote Surendranath himself on this: " The Congress, however great an organisation, was after all a means to an end. That end was self-government. We decided to sacrifice the means for the end." " It was a heavy price to pay, but it had to be paid." To him, as to many of them, separation from the Congress was a painful wrench—men who had built up the great national institution with their life-blood.

Now, to go back to the earlier years of his Congress activities. Surendranath threw himself heart and soul into the Congress movement. He was already working in this direction through the Indian Association and two sittings of the Indian National Conference, organised by him, with identical objects, were already held in 1883 and 1885. Now, with the spirit of accommodation, characteristic of the man, he placed himself completely at the service of the Congress. At the Calcutta Congress and in all subsequent sittings of the Congress he always moved the Resolution on the Reform and Enlargement of the Councils, which was a subject of absorbing interest to him. " In the kaleidoscopic display of subjects and resolutions that came up before the Congress, in successive years, there was hardly any he was not feeling himself equal to." He left for England on a Congress Deputation in March, 1890.

The British Committee of the Indian National Congress organised their meetings. Surendranath addressed many of these meetings. The British Committee recorded his splendid work in England in these words: " Particularly does it desire to recognise Mr. Surendranath Banerjee's prolonged and able services; he attended all the meetings and succeeded by his powerful oratory in exciting an unusual degree of interest among his audiences." An English eye-witness wrote thus: " . . . Experienced speakers in and out of Parliament found in him a deal which recalled the sonorous thunders of a William Pitt, the dialectical skill of a Fox, the rich freshness of illustration of a Burke and the keen wit of a Sheridan. Throughout the powerful speech, he entirely drops himself and makes the Indian natives' cause his own." He returned to India in July, 1890.

In 1895 he was for the first time elected President of the Indian National Congress held at Poona—the highest honour that his countrymen could bestow upon a servant of the Nation. The ovation that he received at Poona and elsewhere was unprecedented in those days. He delivered the whole of his Presidential (written) Address without referring to the copy or any notes, and for over four hours which he took, kept up the attention of an assembly of over five thousand people 'undiminished and without flagging.' When he finished his speech, he 'found that the atmosphere had become electric, seething with an exuberance of feeling' for which even he was not prepared. He was elected President of the Congress for the second time in 1902 at Ahmedabad. His unbounded popularity, and the great demand for him at the sessions of the Congress would be evident from the fact that on his declining at first the signal honour and suggesting the name of another patriotic Bengalee—Mr. Kali Churn Banurji—his friend Sir Dinshaw Wacha wrote back to say, 'that there was the great Delhi Durbar in 1902 (in connection with the Coronation of King-Emperor Edward VII); a counter attraction, and a counter-influence had to be set up; and Sir Pherozeshah Mehta and the Reception Committeee were of opinion that he should preside. . . .'

On July 20, 1905, the announcement was made that Bengal was to be partitioned. The announcement fell like a bomb-shell upon the public. They felt that they had been 'insulted, humiliated and tricked.' They also felt that it was a deliberate blow aimed at the growing solidarity and self-consciousness of the Bengalee-speaking population. And the leaders of public opinion in Bengal, headed by Surendranath, made up their minds to do all that lay in their power constitutionally to reverse or to modify the partition. A public meeting was held at the Town Hall on August 7, when a temporary boycott of British goods was resolved upon to call the attention of the British public to the great grievance of the Bengalee people.

The Swadeshi movement had its beginnings in this boycott movement. Surendranath guided the Swadeshi movement and anti-partition agitation with cosummate skill and ability. He travelled widely all over the province, preaching the gospel of Swadeshi.

On April 14, 1906, the Bengal Provincial Conference was to have met at Barisal. When the delegates were proceeding to the pandal they were dispersed by the police and Surendranath was arrested and brought before the District Magistrate, who convicted him for disobeying the orders of the Magistrate and also for contempt of Court and sentenced him to pay a fine of Rs. 200 for each offence. On an appeal to the High Court, the conviction was set aside and the amount of fine refunded. To quote Surendranath: "I returned home from Barisal full of indignation, with my unshakable optimism sensibly impaired; and one of the first things that I did was to sever what remained of my connexion with the Government. For the moment, I became a Non-co-operator, one of the earliest apostles of that cult. . . ."

If that was the temper of a tried and seasoned politician like Surendranath, the attitude of the younger generation might well be imagined. It was a time of intense excitement. The agitation that followed was unique and unparalleled in the annals of Bengal. The Bomb conspiracy at Maniktala was discovered in 1908. The bureaucracy was alarmed at this development. The liberty of the Press and of public meetings was curtailed.

In December, 1908, Aswinikumar Dutt, Krishnakumar Mitra, Syamsundar Chakrabarti and six other gentlemen, prominently connected with the Swadeshi Movement, were deported. It was said that the order for Surendranath's deportation was also ready but that it was cancelled at the last moment through the intervention of Sir Edward Baker, then Lieutenant-Governor of Bengal, who knew him well.

About the middle of May 1909, Surendranath went to England to attend the Imperial Press Conference, and on the speech he made at a challenge from Lord Cromer, the house came down with uproarious applause, and a member of the Conference remarked that 'Mr. Banerjea wiped the floor with Lord Cromer.' The 'Manchester Courier,' a conservative organ, said of a speech delivered by him at Manchester thus: '. . . the effect of the speech was almost electrical. To find themselves addressed in their own language by a native of India with a fluency that must have been the envy of all present, and with the impassioned utterance that only a born orator can attain, was an experience that happens only once in a lifetime.' During his stay in England he utilised every opportunity for the annulment of the Partition of Bengal.

As soon as his work as a member of the Press Conference was over he busied himself in an agitation against the Partition. Sir Henry Cotton, who followed him after he had made a speech, said that 'if the growth of national feeling in India and of the sense of patriotism and enthusiasm for the motherland was due to any man, that man was Babu Surendranath Banerjea.' Mr. Keir Hardie, leader of then nascent Labour Party, and one of the best friends of India, said: ' Mr. Banerjea was one of the few, very few, whose personality was greater than his reputation.'

In his addresses in England in 1909, the two questions to which he devoted the largest measure of attention were the modification of the Partition of Bengal, and the introduction of Self-Government in India. At a gathering at Mr. William Stead's house, Mr. Stead, the famous publicist and philanthropist, put the following question to Surendranath:

' If you were under sentence of death, Mr. Banerjea, and the headsman's axe was to fall in two minutes, what is the message which you would wish to address to the British Public as the last words you were able to utter on behalf of your motherland? '

And Surendranath's prompt reply was: ' I would say this: (1) Modify the partition of Bengal; (2) Release the deported patriots and repeal the Act which annuls Habeas Corpus in Bengal; (3) Amnesty all the political prisoners; (4) Give the people of India control of their own taxes; and (5) Grant India a constitution on the Canadian model. That is what I would say, and, having said that, I would go to my doom.'

Mr. Stead in his ' Review of Reviews ' wrote a note on Surendranath in which, among other things, he said: ' . . . He was the only representative of the Native Indian Press at the Conference, and none of the editors of the Empire excelled him in eloquence, energy, geniality, and personal charm.'

He left England in August, 1909, with the conviction that if they continued the agitation for some time longer, the Partition was bound to go. He was given reception on return home, at Howrah station, ' on a scale rivalling that accorded to Dadabhai Naoroji when he came to Calcutta to preside over the Congress of 1906.'

Then came the Morley-Minto reforms, and the new Councils came into existence in 1910. These measures were welcomed as a small advance as no one in the land was under the delusion that they meant very much. The deported gentlemen were released as a first measure of the Reformed Government.

Surendranath, as a dismissed servant of the Government, was not eligible for election to the Legislative Councils brought into being by the Parliamentary Statute of 1909. Sir Edward Baker, the

Lieutenant-Governor of Bengal, of his own motion, removed this disqualification. But as he would not enter the Councils unless and until the Partition was modified, Surendranath informed Sir Edward Baker that he could not avail himself of the opportunity of standing as a candidate for election to the Reformed Council.

Surendranath drew up a memorial, had it signed by all representative and influential men of Bengal and submitted it to Lord Hardinge, who came out to India as Viceroy in 1910, about the end of June, 1911. The Partition was modified on December 12, 1911, by the announcement made by His late Majesty King George V at Delhi.

The most stirring event since then was the announcement made in 1917 by Mr. Montagu in British Parliament promising the grant of responsible government to India. Mr. Montagu came out to India with his deputation, visited many parts of the country, examined witnesses, had long discussions with prominent men all over the country, and returned to England.

In July, 1918, the Montagu-Chelmsford Report was published, over which there was an angry outcry from the extremist section of the Press. A special session of the Congress was called to consider the Report. The Congress had become more extremist than ever and Surendranath and his Moderate friends decided to abstain. They held a conference of the moderate party in Bombay in November, 1918, over which Surendranath presided.

In course of his presidential address he urged for a deputation of the Moderate Party to England. When, the Report of the Franchise Committee was published, the deputation was organised, of which he was the head.

When Surendranath was in England on deputation, the unforgettable atrocities at Jallianwallabagh and the horrors of the martial law kindled a conflagration throughout the length and breadth of this vast sub-continent.

In September, 1919, Surendranath returned to India, having spent over four months in England, when he spared no pains to serve the best interests of his country according to his light. The period was a crowded season of strenuous work.

The Montagu-Chelmsford Reforms were launched into operation under the shadow of the Non-Co-operation movement. The forces of Non-Co-operation appealed to the electors not to vote and to the candidates not to stand. In such a state of affairs, Surendranath entered the reformed Bengal Legislative Council as an elected member. He was returned unopposed. He was offered the post of a Minister and the choice of any portfolio that he preferred. He accepted the offer and suggested that he should like to have Education and Local Self-Government. But as such a combination was impossible in view of the arrangement of work in the Secretariat, he finally, decided to accept Local Self-Government.

Surendranath, along with two other Ministers, was installed in office on January 4, 1921. The Press of Bengal was saturated with the spirit of Non-Co-operation, and was extremist in its views and utterances. He started work in a rather hostile atmosphere. He appealed to the Press to help him in his work for the promotion of public health, and invited a conference of the members of the Press. In order to secure the co-operation of the people and to create an atmosphere that would stimulate the discussion of local sanitary problems and their ultimate solution he visited several towns of East, West and North Bengal. He started the Indianisation of the Medical Department in Bengal by recommending to the Secretary of State for reducing the number of appointments reserved for the Indian Medical Service from forty to twenty-four, including the withdrawal of certain appointments in the Calcutta Medical College from the reserved list. He introduced the association of independent eminent medical practitioners, who were in the forefront of the profession, in hospital work. The most important work of Surendranath as Minister was the Calcutta Municipal Act. The constitution of the Corporation was democratised by the broadening of the franchise, the abolition of plural voting, the admission of women into the electorate and four-fifths of the numbers to be elected by the rate-payers. Ere this, his appointment of Mr. S. N. Mallik as the first non-official Chairman of the Calcutta Corporation evoked praise for him even from the extremist Press.

On the expiry of the first term, Surendranath stood again as a candidate for election to the Bengal Legislative Council from the same constituency—the municipalities in the Barrackpore Sub-division. (It may be mentioned in passing that he was the Chairman of the North Barrackpore Municipality for over four decades.) The Congress by that time lifted the ban against Council entry. The Swarajist party, the right wing of the Congress, contested the election and set up its candidate against Surendranath, who had been twice President of the

Congress, and who stood head and shoulders above any other public man in the province in respect of political service to the country. Surendranath was defeated by the Swarajist candidate. Strange irony of fate ! He retired from public life. He was then about seventy-six years old. He did not long survive this defeat. On August 6, 1925, after a brief illness he passed away at his restful retreat overlooking the calm waters of the Bhagirathi at Barrackpore, where he used to retire for quiet rest every evening after the day's strenuous toil at Calcutta.

Thus closed the long, chequered and glorious career of Sir Surendranath Banerjea, one of the greatest sons and truest servants of mother India.

CONCLUSION

In a letter (which was his last letter) to Surendranath, Romesh Chunder Dutt, a prince among his peers, observed: " What a wonderful revolution we have seen within the lifetime of a generation ! What progress in the thoughts and ideas of a nation and what a noble part you have played in leading that change ! Our fellow-workers are dropping one by one round us . . . we too shall be passing away soon,—but the History of India of the Nineteenth Century and early Twentieth Century will cherish the names of a band of patriotic workers,—none greater, truer, more persistent and more patriotic than yourself."

Revolution indeed—but a bloodless revolution, in which Surendranath's contribution in the domain of politics was perhaps the greatest. He was a firm believer in the progressive evolution of society, and throughout his long life he pursued a course that ever avoided violence in thought, speech and action.

He entered public life, while yet a youngman (27), with neither wealth nor rank, and as a dismissed member of the Indian Civil Service, he had no credit with the Government or the Anglo-Indian (old-style) community, but in a short time he carved out for himself a high and honoured position in the love and esteem of his educated countrymen. His leonine courage and indomitable will, and his invincible faith in the misson of his life, never allowed him to take things lying down and surrender to the decree of Fate.

The unique position which he occupied in the leadership of his countrymen was no doubt due to his unrivalled powers of eloquence, his vast wealth of words and imageries 'whose volume and cadence carried immense audiences like a mighty torrent in a high flood,' but his fighting qualities, and his tenacity of purpose—a peculiar trait of the Tutonic race—were also no less responsible for this. He was gifted with a prodigious memory, as was evident during the delivery of his presidential addresses at Poona and Ahmedabad—which was still more sharpened by careful cultivation. 'He had that personal magnetism, which is a universal endowment of all powerful leaders of men.'

His burning love for his country and his steadfast devotion to duty, his undying faith in constitutionalism and in Englishman's love of freedom, his political sagacity and his grasp of realities of situation as also his far-sightedness kept him firm in his ground. One who was openly anointed and crowned by his fellow countrymen during the Swadeshi movement when his popularity reached its high-water mark, whom a man like Rashbehary Ghose called "my liege lord," was, in the evening of his life, almost hounded out of public life and shouted down as a 'traitor,' an 'impostor,' and so on, only because he could not see eye to eye with the leaders of the Non-Co operation movement, but, on the contrary, could see nearly two decades ago the futility of non-co-operation and boldly made up his mind to work the Constitution, in which he found the partial fruition of his and his fallen comrades' labours extending over nearly half a century.

"Non-co-operation may help us to stand on our own legs by making us wholly dependent upon our own resources and activities. But at the same time, it cuts off from the perennial and ever-sustaining sap afforded by the culture and civilization of the world, and the wide outlook which is a stimulus to progress. We cannot stand alone, isolated and detached from the rest of mankind"—thus wrote Surendranath in the concluding chapter of his autobiography. And to-day we find that the Congress, after a long but avoidable struggle, has at last seen its way to accept office and work the Constitution granted to India by Britain !

As a Minister of the Government, at an age when people in our country completely retire from all activities—public and private—he worked with the ardour of youth and spared himself no pains, and displayed rare civic courage, disinterested patriotism and inflexible integrity.

In private life, he was a man of extremely regular habits and sobriety—he was a teetotaller—very particular about his health, taking regular exercise almost up to the end of his days. He was a devoted son, a loving husband, an affectionate father, a warm friend and a genial neighbour.

For over fifty years Surendranath was not only a political force in the land but something more, and it may be rightly said of him:

> " Statesman, yet friend to truth! of soul sincere,
> In action faithful and in honour clear;
> Who broke no promise, served no private end,
> Who gained no little, and who lost no friend."

A BRIEF INTRODUCTION TO HARDY'S *DYNASTS*

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I

Introductory

SOME critics plainly confess that Hardy should not have attempted the theme of the *Dynasts* in the form of a drama: he could have created another *War and Peace* out of it in the form of a novel. They refuse to appreciate Hardy in the unfamiliar rôle of a dramatist. They even think that he is a failure. A drama in three parts, nineteen Acts, and one hundred and thirty scenes is a Herculean endeavour no doubt: but it cannot be a drama in the accepted sense of the term to-day. It is too vast to be effective. To stage it is impossible ; to read it through at one sitting requires the patience of a Job ; to visualise it as a *succinct whole* is a prospect of regret even to the seasoned Hardy-worshipper. How then *can* it be read, how best appreciated ? It is hopelessly immense inside and out ! "The action is laid in Europe during the Napoleonic wars, and in its pages we see Kings, Queens, Emperors, Statesmen, Diplomats, Courtiers, Cardinals, Generals, Cabinets, Parliaments, State ball-rooms, soldiers, armies, battle-fields, pass and repass before the mental horizon as the great game and tragedy of life is played, with rulers, armies and peoples as tools and counters." It is Epic in conception and Dramatic in form, but as an Epic Drama it is a contradiction in terms. Background scenes, vast and grand in design—the mighty Alps, the roaring Atlantic, the frozen limitlessness of the Russian plain—create the atmosphere ; but before the *full* dramatic effect could be produced by their interaction with the thoughts and deeds of persons, the episode changes and something fresh is introduced. The confusion of artistic effect is further confounded by the Supernatural Agencies looking down upon the dwellers of the Earth "as mere manikins, running hither and thither"—as if we were not the free makers of our destiny, as if we were really pawns in the hands of a mighty Fate !

Others, again, there are who refuse to regard seriously this modernistic criticism of the drama as a mere drama ; they detect in it, on the other hand, a super-ethical import and insist on proper regard being paid to the *intrinsic* value of the matter as a whole. After Goethe's *Faust* and Shelley's *Prometheus*, European literature, up to the end of the 19th Century, cannot boast of a more robust and spiritually-compact effort in the same direction than Hardy's *Dynasts*. For this reason alone, if for none other, these critics aver that the book should be properly approached and reverently studied. We at any rate shall try to do so in this paper.

II

The Main Thesis

Swinburne's *Atalanta*, now, is another ambitious drama. It is frankly classical in form, while romantic in spirit. *The Dynasts*, on the other hand, is Gothic in spirit and semi-romantic in form. But it is also something more. Swinburne's *Atalanta* is the inspired creation of an anti-spiritual agnostic ; Hardy on the other hand, stands before the baffling problems of life, a believer who is compelled by circumstances to suspend his belief in the *active* benevolence of Destiny. *The Dynasts* therefore, reflects this inner conflict in the author's soul which, in its turn, unites the innumerable parts of the drama into a complex synthesis. The eternal Problem of Evil, however, remains unsolved as ever and the recovery of ethical balance in the system of things is ultimately left in the hands of a Power who is greater than Man. Swinburne the Anglo-Greek would demur at this and exclaim in answer, "The supreme Evil, God !" Hardy, however, neither exclaims nor weeps: he simply accepts the Inevitable and bows down his head. The utter futility of Man chastens him by sorrow :

"... men ... who wade across the world
To make an epoch, bless, confuse, appal,
Are in the elemental ages' chart
Like meanest insects on obscurest leaves
But incidents and grooves of Earth's unfolding ;
Or as the brazen rod that stirs the fire
Because it must."

Hardy's *Dynasts*, therefore, is the last comment on the indubitable and ultimate insignificance of man as man ; though, sometimes,

> " . . . . . a stirring thrills the air
> Like to sounds of joyance there
> That the rages
> Of the ages
> Shall be cancelled, and deliverance offered "—

not by any human initiative, but by

> " Consciousness the Will informing, till
> It fashion all things fair."

Half-hearted accents of hope, after all, at their very best ! Swinburne, however, posing as the avenging opposite of Abdiel in *Atalanta,* would refuse to be consoled even by this.

III

The Title and the Preface

The prescriptive title of the book is supplemented by a descriptive one—*The Dynasts: an Epic Drama of the War with Napoleon.*

Now, Hardy opens the Preface with a very significant sentence: " The Spectacle here presented in the likeness of a Drama is concerned with the Great Historical Calamity, or clash of Peoples, artificially brought about some hundred years ago." Further on, again: "*The slight regard paid to English influence and action* throughout the struggle by those Continental writers who had dealt imaginatively with Napoleon's career, seemed always to leave room *for a new handling of the theme* which should re-embody the features of this influence in their true proportion." These sentences clearly define Hardy's point of view. Two facts stand out quite clearly: (1) the great historical calamity or clash of peoples was *artificially* brought about ; that is, Napoleon's tyrannical dictatorship and aggressiveness had done it, and so the rest of Europe had to take up arms to bring him down on his knees ; and (2) due regard not having been paid so far to the value of England's co-operation in this affair, Hardy means to handle the theme anew so that it might be done. And how does Hardy do it ? By blackening Napoleon with a tarred brush ? No. By fixing Nelson, Pitt and Wellington in their deserving positions in the economy of that epic story and symbolically proving thereby that

England was the God-ordained agent to bring the European political situation to its normal equilibrium.

Intoxicated with power, Napoleon thought himself to be another Cæsar or Alexander and demanded that the whole world should kiss the dust of his feet. But who was he, after all? Rough and noisy, fond of theatrical poses, full of the first personal imperative, disrespectful and impertinent, a mere Corsican adventurer, a *parvenu*, an upstart! Was he not all this, according to the 'throned powers' of the day? How could, therefore, the Czar of all the Russias, the Emperor of Austria, the King of Spain—the 'dynasts' by divine right and lineal tradition—accept *him* as their equal? But they had to do it: and what is more, had also to bow down before him more than once, on the most humiliating terms. England could have looked on all this with philosophical indifference: it was not *her* business to interfere. But Napoleon never spared *her* as well. He attempted to invade India and force England to the position of an economic outcast and thus seriously interfered with her colonial trade and commerce. So the God-ordained Nemesis at length rose and punished the Evil-doer, according to Hardy.

But, unfortunately, Continental writers, like Stendhal, Tolstoy and others, in their imaginative treatment of Napoleon as another contending 'dynast,' have not sufficiently recognised the rôle of England as the Avenging Angel; in other words, Pitt, Wellington and Nelson have not received their due meed of praise and appreciation in the hands of these. The bad odour of the notorious Napoleonic phrase "a nation of shop-keepers" has clung even to them. Hardy, naturally, cannot tolerate this and reshuffles the whole situation by making martyrs and Catos of the whole lot. But still, Napoleon leaves behind him the impression of a meteor that consumes itself to light the earth and in its dazzling refulgence even Nelsons and Wellingtons pale into insignificance!

IV

The Design of the Drama

And, indeed, the bewildering details of Napoleon's meteoric career force Hardy to meditate very deeply and search for an *ultimate* explanation. He finds it by discovering the print of that moving finger of Fate on the sands of Time which, after having written, moves on unperturbed and inexorable! Before the entranced gaze of the poet, a series of maelstroms passes down the fateful ten years of Napoleon's reign—Admirals and Generals, Emperors and Kings, peasants and Politicians, burghers and the proletariat bob up and down in the boiling surge and Napoleon appears as the ruler of the flood for the time being, until he too is swamped and swept away by an irresistible force which he cannot withstand. An implacable Will sways the current—the Will in Man, the Will behind the universe that courses through its million veins of Thought and Action; and Napoleon himself is compelled to confess:

> " Yet 'tis true, I have ever known
> That such a Will I passively obeyed."

Man fights on questions of Good, Evil, Justice, Injustice. The gods, meanwhile, loftily laugh and silently proceed by turning over the leaves of Life. Kingdoms rise and kingdoms fall in their wake!

The Dynasts is inspired with this train of reflections and this is why it is a drama without a hero and still full of heroic deeds; profoundly dynamic, it still surges between rigidly static situations that have their counterparts in the life of man down the countless aeons of historic time. Hence " the Spectacle " presented before us is simply " in the likeness of a drama "; it is a " panoramic show," " a series of historical ordinates " ; a " historical presentment on an intermittent plan."

But in this general design a special place is occupied by the Higher Powers of the Overworld presided over by the invisible Highest.

Hardy conceives of a " First or Fundamental Energy in Its abstract essence " and makes this Primal *It* the most significant, though entirely invisible, spectator of this great drama which, through its action, seems to unfold, again, nothing but *Its own Immanent Will* which still remains inscrutable as ever. Mysteriously, behind the veil of the Visible, *It* works also; and *It* works so

> " That the far-off consequence appears
> Prompt at the heel of foregone cause."

> " It works unconsciously, as heretofore,
> Eternal artistries in circumstance,
> Whose patterns, wrought by rapt æsthetic rôle
> Seem in themselves *Its* single listless aim,
> And not *their* consequence."

Thus Hardy makes us feel that this drama (that is, the allotted portion of general European life in action during the Napoleonic period) rises and falls, because an unseen Power behind it controls its rhythms, but allows in the wake of conflicting character and circumstances, the stringing together of certain episodes, that are merely irregular though inevitable. The whole drama is, thus, brooded over by an atmosphere of determinism. But a regularity of clock-like laws also gradually evolves behind the irregular pattern of developing circumstances, and in the end we discover that Man, with his infinite capacity for work and suffering, feels befogged and is compelled to commit, knowingly and unknowingly, many a bad and mad " act of severance " from his Creator for which, however, he is caught in the cleft of a stick and forced to expiate.

Next to note are certain impersonated Abstractions or Intelligences called " Spirits," who, next to the invisible omniscient *It*, act as supernatural spectators of the main action. Hardy divides them into *three* groups: (1) The first is that of the Pities who approximate to " the universal sympathy of Human nature—the spectator idealised." (2) The second is that of the spirit of the years, approximating " the passionless insight of the Ages." (3) The rest include the spirits Sinister and Ironic and the Spirit of Rumour as also the Shade of the Earth—" all eclectically chosen auxiliaries " who form into groups of ' contrasted choruses ' and are thus different from what we find in the old classical dramas of Greece.

Hence, these " Spirits " seem to have *three* functions separately: the " Pities " are swayed by emotions, and feeling with the party that suffers, they are *now* for Napoleon, and *next* for his enemies—as the action determines. " The Spirit of the Years," on the other hand, is without any sympathy or antipathy: it is indifferent to whatever happens to either party; its main function seems to record simply that which has already happened in the past and bring it on a line with what is happening *now* and what will happen *in the future*.

As such it renders considerable help to the advancing action in so far as it keeps the episodes each in its own place, and thus it still weaves the plain texture of a Principle that underlies the whole design. It may therefore be regarded as the unmoved recorder of that conflict between the Divine Will and the Will of Man which, translated into action, defines the dynamic force of human life and purpose. The " Spirits Sinister and Ironic " are not mere spectators: occasionally these Puck-like Ariels whisper ticklish promptings into the ears of the main protagonists and thus influencing their action of the moment, precipitate crisis after crisis. The " Spirit Sinister " is, again, full of Mephistophelian guile, while the " Spirit Ironic " is a pessimist and a sceptic, and as such, profoundly exasperating. These spirits, therefore, appear in the drama as so many effective forces of determinism—now sympathetic, now otherwise—that thwart the free will of Man.

A fateful choice of these agencies of this Invisible Will is that *petit Corporal* who, after achieving his full height, dares to challenge the whole of " Official Europe " to fight *him*—the champion of Revolutionary liberalism in the purple. The fun becomes furious as the rest of Europe takes up the challenge. Europe is convulsed and that mighty demiurge born of the First Revolution brings about a stupendous political catharsis perhaps unequalled in the history of modern Europe: mediæval feudalism is seared up to the core at last.

But is all this a mere political *accident* ?—a detached passage in the history of Man ? Hardy says—*No.* For the rebirth of a New Europe this convulsion was necessary. And yet—Napoleon falls, Nelson is killed, Pitt dies heart-broken !—Under the controlling guidance of the Supreme Universal Will Man serves as the pawn in the game of life and his history is made *for* him by linking up his Past with his Present and Future, by agencies unknown to him. He may be totally wiped out as an individual after his work is over. They do not care to know whether he lives still or is dead ! This is why the Emperor of France mopes as the hopeless prisoner in St. Helena ; a West Indian half-caste woman reigns as an Empress, and when her own need is sorest *just* then she is flung aside like a pair of old shoes. These paradoxes *are* ; they cannot be explained away. Man can only ask, without any response :

" Why the All-mover,
Why the All-prover
Ever urges on and measures out the chordless Chime of Things !"

V

Ethics in Hardy's Art: Conclusion

Hardy's reading of the history of the period has thus been deeply coloured by his sense of Ethics and of Art. This, again, has characterised his treatment of Napoleon and the part played by England in that great European conflict.

But Art and Ethics go hand in hand in almost all the works of Hardy and each is a set-off to the other to the advantage of both.

Out of the triangular conflict between Evangelism, Tractarianism and Scientific Agnosticism of the mid-Victorian period there arose a spirit of intellectual unrest seeking relief in introspection. Thus were abjured by the best minds of the day those conventional standards of religion and morality which were the sheet-anchor of the typically Victorian philistine. Hardy, the Æschylus of his Age, was of necessity a *sui-generis* ; and he also rejected with determination those conventional standards ; but neither did he accept those frothy, sentimental pseudo-Gallic but popular canons of Art and Criticism which were the Gospel of the Decadents. The earth, the sea, the sky of his beloved " Wessex," the treacherous smile of the landscapes, the sombre depth of the atmosphere, the procession of seasons over the undulating Downs, the primitive life of the people with whom he lived—all coloured his thoughts and feelings in their own elemental and *simple* way. They helped him unconsciously to build up that high seriousness of intellectual nature which he acquired by directly communing with Nature and her mysteries in his characteristic Celto-Gothic way. So to Hardy the culture of Art meant the culture of his soul, a much deeper fact than mere life and living. Hence *his* response to the intellectual reaction of his times was peculiarly individualistic.

This individualism is apparent in the *elemental* character of his art. He wields, as an artist, not the Greek lyre, but the Indian *Tanpura*: the timbre of his utterances is worthily solid and simple, their significance eminently *suggestive*. No emotion, however complex, no passion, however multi-coloured, no thought, however far-reaching in all the works of Hardy, but can be explained and understood by referring to the few, distinct, *running* tones that tune the whole. Nature, Man and God—strung together in an invisible line of mutual reactions—build up a conceptual correlation—the mystery of which puzzles him no less than it fascinates. His enraptured mind tracks down the complex problems of life and character to their simplest components, and the more he contemplates, the easier becomes the meaning of the universals as seen through the narrow media of the particulars. This is why the " Wessex " region alone is the microcosm of the universe to him. He is not really " insular." Out of this realisation arises that other conviction about the essential unity of Things and Thoughts in continuous bonds of Harmony that bind the Past with the future of Life and Soul, the slightest break in which, in Hardy's Æsthetics, would mean Tragedy. But these breaks are not unusual: hence cataclysmic changes in the life of Man and Polity also are not unusual. When even a Napoleon is the instrument of such a breach, he *has* to suffer and with him also suffer countless millions of men and women who, perforce, live in the shadow of this perpetual fear ! This is that view-point of Hardy where his Art meets his Ethics and each completes the other.

Meanwhile

> " What of the Immanent Will and its designs? "

No man has ever given a satisfactory reply to this up till now. So the only consolation in life is prayer, even in tune with that which the Pities peal out in the end:

" To Thee whose eye all Nature owns,
Who hurlest Dynasts from their thrones,
And liftest those of low estate
We sing, with Her men consecrate!
Yea, Great and Good, Thee, Thee we hail
Who shak'st the strong, Who shield'st the frail!

... ...

" Exultant adoration give
The Alone, through Whom all living live,
The Alone, in Whom all dying die
Whose means the End shall justify."

PROSE POEM

" BILAL "

INDIAN WOMANHOOD

Pride of the East, delicate blossom of India, thou, the very soul of the Motherland !
Paragon of honour and chastity, purveyor of the country's fame by thy hand ;
Ideal life thine is verily a book of model pride for the world entire ;
Every deed and word a veritable commentary upon thy fidelity and the heart's desire ;
The shining galaxy of stars studding like gems the firmament on high,
Ere they face thy sparkling beauty on the horizon of the East, bow down their heads well-nigh,
Lo ! as the arrow of the heavens' tyranny smites man from above in twain,
And the lightning darts of sorrow alight on the parched stalk of his heart amain ;
Aye, as the hapless fellow has to bear in silence the buffetings of fortune dire,
And stumbles, a victim to the knocks of vicissitudes bearing him down the mire ;
Even so, doth a single coy glance of thine charm away his troubles, in fine ;
Thy loving kiss a potion sweet for all his ills, turns the home into a garden of Eden, wherein dost thou shine ;
Thou needest not the vain trick of artificial array ;
The redolent glow of thy natural beauty doth all art dismay.
The diadem of thy proverbial virtue and modesty doth exact homage from the world around,
Chaste thoughts thine, e'er so sublime, do always to the credit of the Lady of the Realm redound,
Canst thou alone metamorphose the lurid form of the Nation abject,
Only if thou hadst not strayed behind in the race of knowledge circumspect.

Where is thy erstwhile high-souled ambition and courage gone to-day ?
The present Age of Decadence is, indeed, wistfully longing in trepidation for the redoubtable hand of Chand Bibi in foray,
Make only the service of God's creation thy sole aim and ambition ;
Unravel yet the tangles of the Nation worsted, with thy foresight, and fire aglow its hoary complexion.
Hark ! the shrieking gale of fitful circumstances howls to turn thee astray ;
Beware ! Tread the rugged path of the eventful future with caution and thus the final destination confidently survey.

1934 rose to Rs. 5-5-6 in 1935. Vigorous propaganda was carried on in 1935-37. About 50 Demonstrators were appointed for the purpose for a period of 4 months and helped in the distribution of Rs. 20,000 worth of substitute crops in spite of which there was an increase of 13·73 per cent. in the area under jute. It is held that the acreage would have increased much more but for the intensive jute restriction campaign carried out by Government. Even then the Agricultural Department has done very valuable work in the evolving of heavy yielding varieties the best of which is that known as D.154 which yields on the average about 19 maunds of jute per acre.

The imposition of a duty on imported sugar in 1932, the unsatisfactory price of jute, the starting of vacuum pan factories and last, but not least, the propaganda of the Agriculture Department are responsible for the growing popularity of sugar cane. The cultivators are at last being convinced of the superiority of the improved Co. 213 cane over other varieties in regard to better yield of *gur* both in quality and quantity.

It is stated that in the Eastern Circle the price of cane cuttings has dropped from Rs. 2-8-0 to Re. 1 per thousand and that Co. 213 has replaced almost all the local canes. Inquiries are being constantly made by the public about improved methods of crushing cane, making *gur* and manufacturing sugar. Some rather small sugar factories have been started at Faridpur. All this goes to show the gradual increase in the popularity of the cultivation of sugar cane which must inevitably lead to extensive local manufacture of *gur*, sugar, etc.

In the Western Circle, the Berhampore farm has done very useful work for the cultivators of the Murshidabad district have taken up the cultivation of sugar cane by reason of the success achieved by the officers of this farm. This has grown so popular that capitalists finding that sugar cane is plentiful in this locality established the Beldanga White Sugar Factory in this district. Sugar cane is also growing in popularity in the districts of Burdwan, Bankura and Birbhum. In the last two districts, the cultivators have come to know that, under proper conditions, sugar cane can be grown profitably on high land of the worst type. The demand for cuttings of Co. 213 is very keen and is being met partly by the Government district farms and partly by private farms. The district of Nadia is leading the way in West Bengal. So popular has sugar cane grown within the last few years that there has appeared a tendency to start white sugar mills all over Bengal.

The use of the MacGlashan furnace for the preparation of *gur* is becoming very popular.

In the Northern Circle, the cultivation of Co. 213 is spreading very rapidly. This is due to the starting of about a dozen sugar factories, large and small, in five out of its seven districts. The area under jute is tending to diminish automatically.

No review of the progress made in the cultivation of sugar cane and the manufacture of sugar can be complete without some reference to the excellent work done by the present Agricultural Engineer of the Government of Bengal. He is constantly engaged in designing more and more efficient machinery for the profitable manufacture of sugar by small capitalists. For the poor agriculturist who is content with making *gur*, he has designed the improved molasses furnace. It is a great pity that the department does not provide him with sufficient funds with which to conduct experiments preliminary to the designing of other types of agricultural machinery.

Owing to the efforts of the Agriculture Department, the substitution of sugar cane for jute as a money crop is proceeding so rapidly that in the year 1933-34 the area under sugar cane in this province increased to 232,000 acres, in 1934-35 to 276,000 acres, in 1935-36 to 325,000 acres of which 244,000 acres were under Co. 213, and in 1936-37 to 354,000 acres. According to Government, the total output in stripped cane for our province in 1935-36 was 55,96,000 tons and in 1936-37 it was 70,96,000 tons. In some of the Government farms, the yield of the stripped cane was as much as 1,000 maunds per acre which shows what the cultivation of Co. 213 under proper conditions can yield. It is anticipated that the area planted with this crop will show an increase from year to year. The results of the propaganda may, to a certain extent, be gauged by the fact that in 1933-34 no less than forty lacs of cuttings were distributed under departmental supervision. No figures are available for the cuttings sold by the cultivators among themselves in districts like Rajshahi, Dinajpur, Malda and Rangpur in the Northern, Murshidabad and Nadia in the Western and Dacca and Tipperah in the Eastern Circle. In 1934-35, the Agriculture Department distributed more than 22 million cuttings free while more than 96 million cuttings were supplied under departmental supervision. The total number of cuttings distributed through the Agriculture Department was more than one crore in addition to several crores sold by the cultivators among themselves. Similarly, in 1935-36

19,072,000 and in 1936-37, 17,55,800 Co. 213 cuttings were distributed under departmental supervision.

There has not been any slackening in the propaganda work. Co. 213 sugar cane demonstration was conducted in practically every district of Bengal. It was felt that special efforts should be made for popularising the cultivation of sugar cane in East Bengal so that it might take the place of jute, its only money crop. Accordingly, free distribution of cuttings was made in the district of Chittagong, the Manikganj sub-division of Dacca district and the Tangail sub-division of Mymensingh district. Free distribution was also made at the Economic Enquiry centres of Rajshahi, Bogra and Birbhum districts where an attempt is being made to ascertain accurately the actual cost of production of sugar cane. It was demonstrated that Co. 213 grows both on high and char lands subject to flooding during the monsoon. In some places, the land with sugar cane was under water for six weeks at a stretch, in spite of which it yielded about 120 maunds of *gur* per acre. It is now being grown successfully in the Sunderbun area.

With the increase in the area under sugar cane, the public have been convinced about the profitable nature of the manufacture of sugar. By 1934-35, three white sugar factories each with a capacity of 500 tons of cane per day have been started at Beldanga in the district of Murshidabad, Gopalpur in the district of Rajshahi and Setabganj in the district of Dinajpur. There were also during this period two 100-ton mills besides 48 open pan factories. By the end of 1936-37, there were 8 vacuum and 48 open pan factories actually working while 3 more vacuum pan factories were under construction. In order to demonstrate the utility of the open pan system, the Agriculture Department has started a demonstration of this method at Rajshahi with machinery designed by the Agricultural Engineer, Bengal. It has been proved that this system can be worked at a profit so long as sugar cane is procurable at 4 annas per maund. Centrifuging from *gur* for producing white sugar was not the success it had been anticipated on account of a rise in the price of *gur* synchronising with a fall in the price of white sugar. This, however, is not likely to be permanent when centrifuging may again prove profitable. Instruction in the manufacture of sugar was given in this model factory to a number of *bhadralok* youths nearly all of whom have obtained employment in small factories in the district. The poorer but enterprising class of people have readily adopted the improved furnaces designed or recommended by the Department in order to convert the juice into *gur* mainly for local consumption.

Though some of the factories are making an attempt to grow at least part of the sugar cane they need, the majority usually guarantee the price per maund they will pay to the growers. In the past, this varied from annas four to annas six according to the season. Complaints have been heard at Rajshahi and Beldanga in the district of Murshidabad that the cultivators are not always treated fairly. Once the cane has been brought to the mill, the grower is at the mercy of the officers of the factory. The writer cannot say whether these charges are well-founded. It is, however, a fact that in certain parts of this province, there has been a fall in the price due to increased production. For instance, the Collector of Malda in anticipation of a slump in the price of sugar cane moved Government in 1935-36 to fix a minimum price under the Sugarcane Act as reported in the "Report on the Land Revenue Administration of Bengal" for that year. One reason for this may be that larger sugar factories are not distributed evenly all over our province.

So far as the sugar industry is concerned Behar stands next to the U. P., producing as it does 29 per cent. of the total output of white sugar in India. Finding that owing to causes the enumeration of which need not detain us here, the price of sugar cane tended to come down to such an extent that the cultivator could hardly cover the actual cost of production, the Behar Government recently passed the Sugar Factories Control Act. Among other things, provision has been made in this Act for the purchase of cane in an area technically called a Zone, "reserved" for a factory, in an area "assigned" to a factory and in areas which are neither "reserved" nor "assigned." In "reserved" and "assigned" areas the factory is required to enter into agreements with Cane-growers' Co-operative Societies for the purchase of a specified quantity of cane. Middlemen are not allowed in "reserved" areas but licensed middlemen may act as agents in areas other than "reserved" areas. The aim is better organisation of cane supply and relief of growers from anxiety regarding the disposal of thin cane at a reasonable price. Regarding the fixation of the minimum price for sugarcane intended for use in factories, the Provincial Government has been given wide latitude to vary it as well as to prescribe rules to determine how the minimum price shall be calculated. In the last session of the Bengal Legislative Assembly, it was suggested that legislation should be resorted to in this province for fixing a minimum price for sugar and also that Government should be empowered to step in if it is found necessary to alter it under exceptional circumstances. Government, however, turned down the proposal on the plea that it was not required at the present moment. It was also suggested that such a step would mean interference with a growing and prosperous industry which should be permitted to develop itself without outside hindrance.

A noteworthy departure in the production of improved sugar cane and its utilisation in factories was made in the U.P. towards the end of 1935. This scheme envisaged the establishment of more efficient co-operative farming and marketing societies in areas adjacent to the different sugar factories. It is reported that before this plan was adopted the farmers had to wait for days at the factory gates and lost half to one anna per maund on account of diminution of weight due to drying in addition to the loss of time thus involved. In the first instance, 22 Zones were established for factories which agreed to co-operate with Government. About 2,000 to 2,500 acres in the vicinity of each factory was taken up for the production and supply of sugar cane on the co-operative basis. It was estimated that the cost per factory would amount to Rs. 9,000 per year of which Government paid Rs. 6,000 and the factory Rs. 3,000. It is understood that as an experimental measure, the scheme would be in operation for a term of five years. It is not possible to give detailed information about the improvements in the production, distribution and sale of sugar cane here. The reader who is interested may get information on these points from the Development Section of the Agriculture Department of the U.P. Government. Only one thing need be referred to and that is that up to the present this represents the largest as well as the most important and successful attempt in co-operative farming and marketing of agricultural products in India. It further proves that given the right type of Government support and enthusiastic officers, it is not so difficult to introduce agricultural co-operation in our country as people have thought in the past.

Another equally encouraging experiment though on a smaller scale which has met with unusual success has been conducted in the native state of Mysore. In the current year Government has fixed the minimum price of sugar cane at Rs. 9 per ton. It appears that in previous years, the factory paid higher prices but at that time higher prices had been obtained for the sugar manufactured. In fixing the minimum price, the Mysore Government has laid down the principle that the price paid by the factory should bear a reasonable proportion to the price obtained for the manufactured product. Accepting this principle, the company agreed to pay for the crop planted in 1937 at Rs. 9-4 and Rs. 10-4 per ton in the first and second half years respectively. In addition, they also agreed to bear half the transport charges. The economic condition of our peasantry would improve materially if this principle is introduced even in a modified form, so far as sugar cane and jute are concerned. The question is whether our Government possesses sufficient imagination and courage to initiate the experiment.

There was a time when shortage of sugar cane was felt by all the white sugar factories but things have changed. During the period 1935-37 there was no scarcity of sugar cane. In several areas the officers of the Agriculture Department who had conducted intensive propaganda to encourage the cultivation of Co. 213 by the agriculturists were taken to task as the mills could not consume all the cane offered to them. The low price of *gur* was also responsible for the unwillingness of the cultivators to utilise their sugar cane in this particular way, the more so because the resources of crushing at economical rates are extremely limited in particular areas. One way of meeting this difficulty would be to encourage the starting of more small power crushes and *gur* boiling plants in those centres of sugar cane growing where they are not available at present and where sugar cane is grown abundantly. It, however, appears that large quantities of *gur* are being imported from upcountry, and that this is being distributed through many parts of Bengal and sold at remunerative prices. The writer therefore holds that the method suggested for utilising sugar cane not required by the large scale factories is one way out of the difficulty which is facing the grower at present. Though some of the larger factories are aiming at growing sufficient sugar cane for their own consumption, it is fortunate for the agriculturists that, up to the present, the difficulties which stand in the way have been such as to prevent them from producing more than a small part of their requirements. It is, however, only a question of time as to when their organisation for the production of sugar cane would be improved to such an extent as to enable them to fully meet their needs in this particular direction. The result of this would be that a certain number of landless labourers would find seasonal employment but that the actual cultivators who had been supplying sugar cane to the mills would have to find out some other money crop for their land.

Businessmen have come to realise that there is a great future before Bengal so far as the large scale manufacture of white sugar is concerned but the tendency is to establish the mills in areas where others are already at work. The North Bengal Sugar Factory at Gopalpur which had a daily capacity of 400 tons of sugar cane was recently enlarged so as to deal with 1,000 tons daily. It now appears that there is a proposal to erect a 500-ton sugar mill in its close vicinity. At Charsindhu, Dacca, there are two 200-ton capacity sugar mills and there is a proposal to erect a third mill with a capacity of 500 tons. In the meantime other districts where sugar cane is grown extensively are without mills. To help the producers it seems desirable that large scale sugar factories should be more evenly distributed over the cane areas.

Bengal consumes about 13 per cent. of the sugar manufactured and imported into India but produces only 2·8 per cent. of India's total output. It appears that in 1935-36 Bengal imported 20,79,494 maunds of *gur* and 29,43,311 maunds of white sugar. In 1936-37 Bengal produced 23,000 tons but she consumed 1,30,000 tons of white sugar. It therefore follows that Bengal produced less than one-fifth of her requirements. There are large tracts in Bengal well adapted to the cultivation of the type of cane evolved by the Agriculture Department. It would be economical if a carefully thought-out scheme for the expansion of this industry is framed and capitalists are persuaded to locate factories in future in these areas. The agriculturists could be pursuaded to grow sugar cane if they were assured of a fairly remunerative price and regular demand. The difficulties which stand in the way are dearth of road and transport facilities to carry cane grown in rural areas to the factory and the high incidence of railway freight. The growers of sugar cane as well as mill owners all over Bengal would be greatly benefited by an early solution of these problems. The imposition of the new excise duty and the institution of an enquiry by the Tariff Board on the question of protection after the expiry of the existing protection tariff may, to a certain extent, be responsible for delay in the matter of establishing large sugar factories.

Since the falling off in the price of jute which is the principal money crop in this province, the Agriculture Department has been trying to find satisfactory substitutes for it. One such substitute is ground nut, many varieties of which have been tested in the different district Government farms in order to find out those which would suit the different areas. As the result of using the variety adapted to the soil of the Chittagong Hill Tracts, high yields of 30 maunds per acre have been obtained. Another variety planted at Kishoreganj Subdivision, Mymensingh, yielded 36 maunds per acre. Here special propaganda was carried on through the Union Boards, 50 maunds of seeds being distributed free among the *khas mahal* tenants. It cannot be said that the same success which has been obtained with sugar cane has been achieved here but our agriculturists, specially in the jute districts of Bengal, are taking gradually to the cultivation of ground nuts and it is anticipated that in time it will grow popular. In certain parts of the Dacca district, where sugar cane is being cultivated for meeting the requirements of recently started sugar mills, the agriculturists are putting down ground nut in between the furrows of sugar cane thus utilising the land to a fuller extent. The demand for good seeds is on the increase and ground nuts are now sold in many village *hâts* where formerly they were never found. The discovery of heavy yielding improved varieties of this crop is only a question of time and their extensive cultivation one of intensive propaganda. An officer of the Agriculture Department has assured the writer that the wholesale demand for ground nuts is always keen and that it can be grown profitably in almost every district of Bengal. In the report for 1935-36 it has been stated that ground nut is now grown in different parts of this province as a monsoon and a winter crop depending on the situation of the land and the nature of the soil. As a revenue crop, there is little doubt that it has a bright future.

The Agriculture Department has also undertaken work on linseed as a substitute for jute. The seeds of a heavy yielding selected variety with large oil content have been distributed widely. While the average price for linseed obtained by cultivators ranges from Rs. 3 to Rs. 3-4 per maund in the mofussil, the prices paid in Calcutta are nearly always higher than Rs. 5 per maund. These figures show that, with proper marketing facilities, the agriculturist will find its cultivation profitable. The difficulty is that linseed is not cultivated more extensively, for, up to the present, it is grown in comparatively small and scattered plots and the wholesale buyers do not find it profitable to collect it from widely scattered patches of land. The comparatively high cost of collection has had the effect of increasing its price materially. It is suggested that the cultivation of linseed should be made popular so that it might be available in thousands of maunds in adjoining localities for wholesale buyers. Only intensive propaganda work carried on continuously among the peasantry can bring about this desirable state of things. It is satisfactory to note that the Imperial Council of Agricultural Research is financing a scheme for experimenting with various selected types of linseed in order to find out those best suited to Bengal. The experiment in question is being carried out at the Dacca Farm and already encouraging results have been obtained. When the experiment has been concluded, it may be possible to popularise the selected type with the same success which has been achieved with Co. 213.

It is well known that *Deshi* tobacoo of a good type has been grown all along in Northern Bengal where it has been regarded as a satisfactory money crop. The efforts of the Agriculture Department have resulted in encouraging its cultivation in both Eastern and Western Bengal though, it has to be confessed, that the peasantry of West Bengal have taken to it more readily than that of East Bengal. The East Bengal peasant still relies on jute as his main stay for earning cash—a state of things to which he has been accustomed for generations. It has, however, to be remembered that even in the jute districts of East Bengal, the cultivator is now being compelled to grow tobacco for his own use to which he has been more or less driven on account of shortage of funds caused by the low price of jute.

The Agriculture Department has deputed an officer for special work on tobacco with his headquarters at Dacca. In 1934-35 he visited 19 out of the 27 districts of Bengal doing extensive propaganda work in all of them. He is also carrying on experimental work at the Dacca Farm where, among other things, he did the following :—Supplying improved strains of tobacco seeds, demonstration of the Motihari variety of tobacco, curing of tobacco, finding out better markets for high grade tobacco and cigar making.

As the result of propaganda, the demand for improved seeds has already increased to such an extent that the different Government farms are unable to meet it and have to rely partly on private growers. In the year 1933-34, the officers distributed about 1,700 tolas of departmental seeds sufficient for sowing 2,000 acres. Assam also required these seeds but could not be supplied in adequate quantities. In 1934-35 the demand for seeds increased and about 3,000 tolas sufficient for 3,500 acres were distributed in 24-Parganas, Midnapur and Nadia in West Bengal, in Pabna, Malda and Jalpaiguri in North Bengal and in Barisal and Noakhali in East Bengal. Thus the seeds were well distributed in different parts of the province though only 8 out of 27 districts could be covered. In 1935-36, 4,911 tolas and in 1936-37 about 4,000 tolas of improved seeds were distributed departmentally. According to a recent Bengal Government Press Note the area under tobacco has increased to over 25,000 acres. Tobacco is now grown in 307,100 acres, of which about 70,000 acres, that is about 25 per cent., are under departmental types. It seems that the time has come when the cultivation of tobacco should be started in all the districts and propaganda work carried on so that the local need might be met fully. Experiments should also be made in each of them in order to ascertain the type suited to the prevalent local conditions.

It cannot be said that the Agriculture Department is sleeping over the matter for in the year 1934-35 thirty-three different varieties of tobacco were grown at the Dacca Farm and twenty-one varieties at the Government Tobacco farm at Burirhat, Rangpur. Experiments are being made constantly to evolve new strains of which the best all round is the *Deshi* variety of Motihari. Special attention is being given to *Bidi* tobacco which, at present, is being imported from outside Bengal by a few traders who have come to monopolise the business at prices ranging between Rs. 30 to Rs. 50 per maund. The *Bidi* tobacco grown and cured at the Dacca Farm was supplied to local dealers who are now stocking the Bengal grown variety. The area under *Bidi* tobacco is increasing rather slowly. In some districts the price paid for the Bengal variety is Rs. 12-8 per maund. Efforts should be made to improve its quality till it reaches the standard of the imported variety as well as to encourage its cultivation in the Northern and Eastern parts of Bengal. The growers should be taught the technique of its cultivation. Perhaps it is not too much to hope that the *bhadralok* youths trained in manufacturing cigars at Dacca and Rangpur will settle in different parts of Bengal and buy the *Bidi* tobacco from the agriculturists and, after curing it properly, use it for *Bidi* making. It also seems desirable that the offices of the Agriculture

Department should put forth their best efforts to introduce the cultivation of *Hooka* tobacco in new areas. *Hooka* smoking is still the most popular form of smoking and good *Hooka* tobacco would command immediate sale in every nook and corner of our province.

So far as demonstration of Motihari tobacco is concerned, it appears that about 850 plots were utilised for this purpose. These are scattered all over the province. It seems therefore that the popularising of the cultivation of tobacco is only a question of time, money and an adequate staff. Enquiries showed that the area under tobacco is very small in certain districts of West Bengal like Burdwan, Bankura, Birbhum and Midnapur. Here special efforts were made to extend its cultivation through the agency of Agricultural Associations and Union Boards. It is a matter of congratulation that persistent efforts which in many cases are crowned with success are being made in this particular direction.

Experiments in curing different varieties of tobacco at the Dacca Farm were conducted and a method of curing within the means and the intelligence of the ordinary cultivator has been evolved. It now only remains to give wide publicity to this system as well as to improve it further.

The attempts to find better markets for tobacco grown in Bengal have not as yet met with any marked success. It is, however, hoped that the demand will increase with an improvement in its quality. In the opinion of the writer, the Department would be justified in feeling satisfaction if it can popularise the cultivation of tobacco to such an extent that we can fully meet the needs of our province from our own fields.

It also appears that the students of the Dacca Agricultural School, Demonstrators, Overseers and the District Agricultural officers of the Northern and Western circles attended classes in which the cultivation and curing of different varieties of tobacco were demonstrated. Good work leading to satisfactory results may be expected from them hereafter.

From the immediately practical point of view, the most praiseworthy step taken is that unemployed youths of the *bhadralok* class are being trained under the supervision of the Department at the Dacca Farm in the making of different varieties of cigars at popular prices. Owing to lack of accommodation and similar other disadvantages, many applications have to be rejected. The market for good cheroots at cheap prices is an extensive one. In spite of the fact that the cigars manufactured at the Dacca Farm are never advertised their sale is increasing from year to year. This is evident from the fact that the amount realised from this source was Rs. 702 in 1934-35, Rs. 1,268 in 1935-36 and Rs. 1,291 in 1936-37.

The Training given in cigar-making and its possibilities as a profitable cottage industry have drawn the attention of the public. It is well-known that North Bengal and specially Rangpur have always been the centre of a large trade in tobacco and that up to the present merchants of Burma visit the different tobacco centres where they always pay what has all along been considered low prices for tobacco leaves. In April, 1936, at the suggestion of and with the help of a donation from Mr. S. K. Ghosh, District Magistrate, Rangpur, a cigar-manufacturing society was started as Gajaghanta near the Government Tobacco Farm, Rangpur. The aim of the society is to get a better price for the tobacco leaves by utilising them for making cigars. In spite of certain difficulties, its cigars are already becoming popular. A cigar-training class similar to the one which has been in existence at the Dacca Farm has also been started. It would indeed be a matter of congratulation if the men trained at Dacca and Rangpur developed sufficient business ability to start cigar factories in large towns like Calcutta, Howrah and Dacca and supplied cheroots at reasonable prices to the public. The writer was greatly struck by one variety of small cigars which he was assured could be sold with profit at the same price as the ordinary *Bidi* though it consists of nothing but properly cured, pure and selected tobacco. This side of the work needs further experiments by the officers of the Department and encouragement by the cigar-smoking public.

IMPORTANCE OF LIVING

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I

The present Sino-Japanese conflict has roused intense interest in China, struggling for her national existence. If this interest is not to be something like sentimental curiosity, one should understand the forces that sustain the Chinese people. Where is the source of vitality of the Chinese people which has enabled them to survive, inspite of many external assults and periodical internal chaos caused by civil wars ? It is not in its military power, either in its material grandeur, but in the philosophy of life which has moulded individual as well as national outlook of the Chinese. This is the foundation of China's present-day national awakening as well as its power of resistance against so-called westernization, which presents a new standard of values opposed to Chinese ideal which rejects unbridled individualism.

Lin Yuantang, in his new excellent work "*The Importance of Living*,"[1] has given us not only a brilliant exposition of Chinese philosophy as practised in the daily life of the people, but a comparative study of Chinese and western civilisations without pedantic scholarship. The book should be read by all who are interested in bringing about a better understanding between the East and the West.

In this era when "State" is being held up as the supreme object of worship and absolute authority, Mr. Lin's book will be a corrective. It advocates that if our common heritages of civilizations are to be saved then greater stress should be laid on the work of development of less selfish individual life, based upon rational and humanised thinking, and exercise of common sense in the intercourse among states as well as individuals. The author decries all forms of extremism, such as Communism and Fascism, in the spirit expressd in the following passage :—

"In the sphere of politics, there is something terribly inhuman in the logic of the minds of men and conduct of affairs in certain states of Europe. And I am less terrified by the theories of Fascism aud Communism than by the fanatical spirit which infuses them and the method by which men push their theories doggedly to logical absurdities. The result is a confusion of values, a weird mixing-up of politics and anthropology, art with propaganda, patriotism with science, government with religion and above all an entire upset of the proper relationship between the claims of the individual. Only the insane type of mind can erect the state into a God and make of it a fetish to swallow up the individual's right of thinking, feeling and the pursuit of happiness." (Page 425.)

The spirit of intolerance (which is an expression of deepest form of selfishness) is the root of various forms of violence—strife and destruction ;

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[1] Lin Yuantang : The Importance of Living. New York. John Day & Co. Pages 459. Price $3.00.

and in spirit of appreciation of the good lies the road to harmony, co-operation and creation of sublime values which makes life worth-living. Peace of the world rests with the latter.

II

During the first decade of the twentieth century, when Japan was fighting Russian expansion in the Far East and checking German Imperialism and thus aiding the political and economic programmes of the Anglo-Saxon Powers—Great Britain and the United States—we heard much praise of the Japanese people and their leaders from the pens of American and British writers. Now-a-days we rarely hear in America of Bushido, the spirit of Samurai and characterisation of the Japanese as the Anglo-Saxons of the East. To be sure the present Sino-Japanese War has created an adverse atmosphere against the Japanese people. We are pleased to note that "Children of the Rising Sun"[2] is not a biased and anti-Japanese book. It is not a profound study of modern Japan in her economic and political transformations ; but it gives a popular, useful, clear and concise version of *"what the Japanese people are, and why they are so."* In this work Japan's internal economy, pressure of population, search for raw materials and markets, as result of her industrialisation, her fear of isolation in world politics, Japan's expansion in the Asiatic continent, her attitude towards China, Korea, Manchuria, the Philippines, Siam, the British Empire, Soviet Russia and other Great Powers, have been discussed in the independent chapters, in a journalistic style.

The Japanese people have, like all other peoples, their hopes and fears: the present aspect of Japanese expansion is not very different in spirit from those of British expansion in India or the "manifest destiny" of the United States or Russian expansion in the continent of Asia. Japan has proven herself to be a very apt pupil of the Western Powers. But the author thinks that Japan's future is not so hopeless. . Under a new condition, Japan may even be an important factor in the new social order.

"In a very peculiar and extraordinary sense, Japan has proved the mental meeting place of all civilizations. If out of this synthesis there does not come some widely pervasive effect it will be strange indeed. Tagore saw in Japanese civilisation the element of the universal. The world can use a little universality to advantage ; and if time modifies the Nipponese crusade, making it less militant and more cultural, less the elevation of a world-Emperor and more the spread of a world accord, she can do a real service in helping to wipe out the petty nationalism that is to-day plaguing most nations, including Japan." (Page 602.)

III

Japanese Expansion in the Asiatic Continent[3] is receiving considerable interest among the American scholars of international relations. It is most gratifying that *The North Eastern Asia Seminar of the University of California*, under the leadership of Professor J. Kerner, has undertaken to make a thorough study of the vital question. Prof. Yoshi S. Kuno, a Japanese scholar, sometime Chairman of the Department of Oriental Languages in the University of California, has given us the first of the three volumes on the subject. This is a scholarly essay on Japanese history from the earliest time to the founding of the Tokugawa Shogunate under the military leadership of Iyeyashu, with special emphasis on Japanese expansion in the Asiatic continent. The work is based upon original, Japanese, Chinese, Korean and other documents. The value of the work is considerably enhanced by the incorporation of the English translation of some 41 documents covering some 150 pages, notes, index and bibliography. Thus the work may be classed as a unique reference book on the subject.

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[2] Willard Price : Children of the Rising Sun. New York. John Day, 1938. Pages 315. $3.00.

[3] Yoshi S. Kuno : Japanese Expansion on the Asiatic Continent, Vol. I. Berkeley (Cal.). University of California Press, 1938. Pages 373. Price $4.00.

While discussing Japan's relations with her Asiatic neighbours—Korea and China—particularly various efforts of Japanese expansion in the Asiatic continent, the author has supplied her with information regarding internal condition as well as foreign policy of China and Korea in respect to themselves and towards Japan.

At the very outset let us recognise the fact that the condition of Eastern Asia a few centuries before and after the Christian era was fundamentally the same as it was with the other parts of the world. Vast and periodical migration of peoples from one region to the other caused wars, subjection of the original inhabitants of a country and an inter-mixture of peoples and development of a new people with small independent states having suzerain power over them. In fact, the Japanese people were the invaders of the islands now known as Japan ; the Chinese and the Korean peoples were invaded by Huns, Tartars, Mongols and others. In all cases, internal weakness caused by civil wars helped the foreign invaders to subjugate the peoples. Japan can be proud of the record that her island shores have never been conquered by any other Power ; while China and Korea have repeatedly been victims of foreign aggressions.

During the period of the early fifth century to the beginning of the seventeenth century, Japan made repeated attacks on Korean independence. However, China was also in no way backward in extending her sway over Korea through conquest. From the study of Japanese, Chinese and Korean records, one comes to the conclusion that " either in the latter part of the fourth or in the early part of the fifth century, Japan established her suzerainty over Shinra and Kudara, extended her military sway over Korai, and finally established her goverment-general in Mimana for the purpose of supervising affairs in Korean peninsula." Because of Chinese expansion " most of the small kingdoms in Korea maintained their national existence by pledging loyalty to both China and Japan. The chaotic condition of Eastern Asia (after the fall of the Han dynasty in the third century and until the rise of Sui dynasty) made it possible for Japan to establish and maintain her authority in Southern Korea for nearly three hundred years, beginning in the fourth century A.D. and ending in the middle of the seventh century " (pp. 10-14) with the advent of the Tang dynasty and unification of China, Korea was repeatedly invaded by China. At times some of the Korean provinces allied with China while others supported Japan; and ultimately Sino-Japanese wars broke out on the issue of establishing supremacy over Korea. In these wars on the several occasions the combined Chinese and Korean armies and navies defeated those of Japan. During the latter part of the seventh century the whole of Korean peninsula, united into a single kingdom, came under the suzerainty of the Tang emperor of China. Therefore the establishment of Chinese dominance over Korea was effected through the same process of invasion as was the case with the Japanese expansion in that region of the world.

While discussing the rise of feudalism in Japan, Prof. Kuno makes the following significant remarks:—

"Feudalism brought about the second fundamental national transformation of Japan. The feudal government of Japan is unique in the world's history. It was called the Dual Form of government because both the imperial government and the feudal-military government, or shogurate, co-existed throughout the Feudal Period. It may be more properly spoken as *the military representative form of the government*, because the emperor always requested the military men, who controlled both the military situation in Japan and the military families, to rule the empire in his stead." (Page 39.)

One may be tempted to assert that the present-day proponderance of militarist influence in the Japanese government has its foundation in the national tradition—the spirit of Japanese feudalism—as described above. To-day Japan is one of the great industrial and capitalist countries of the world; and as such in the field of Japanese imperialist expansion her activities are directed by a capitalist-military oligarchy. This is also a fact in all imperialist lands of to-day.

During the thirteenth century, the spirit of Chinese militarism and imperialism was not different from those of other eastern or western nations of that era. China under the Mongols not only ruled over Korea, but Kubla Khan made several attempts during the period of thirty-three years (1266-1299) to conquer Japan, which resulted in failures. Prof. Kuno speaks of periodic chaos in China, but he has graphically described the period of 150 years' Civil War in Japan—the Dark Age of Japan—which was followed by a new era of Japanese transformation under military rulers. It is not very different from the revival of Europe after its Dark Age.

During the latter part of the sixteenth century, after the national unification of Japan, Hideyoshi planned for the establishment of an Asiatic empire extending from Korea to India and fought against Korea and China. After Seven Years' War, Japan had to drop this progamme of expansion, because Hideyoshi died and there were internal difficulties which made it impossible for Japan to pursue the ambitious scheme. One must not be horrified with the thought of Japanese expansion of the sixteenth century; but should try to see in it the same historical phenomenon as was the case with the *expansion of Europe in extra-European* world. The only difference between these two adventures is that the Japanese programme failed while European world conquest and domination is still progressing, although it is checked to a certain extent in the Far East, by the rise of the recent Japanese imperial might and aggressive force.

Prof. Kuno thinks that Hideyoshi's exploits of the sixteenth century still serve as sources of inspiration to the young Japanese favouring the conquest of Korea and China.

"During the Seven Years' War, Japanese military men had fully convinced the Chinese and the Koreans that the Japanese were militarily superior and Japan was invincible. This reputation spread among the Asiatic nations and assured the safety of Japan from invasion by continental nations. In the middle of the nineteenth century, when a reopened Japan emerged from her peaceful seclusion of more than two hundred years, she encountered an outside world at the very time when the leading nations in Europe and America were engaging in extensive national expansion. Russia was carrying on a successful expansion in north-eastern Asia. Germany had just completed her unification. The kindom of Italy had risen by extending her rule over all the minor states in the peninsula. The United States had forced Mexico to surrender a vast territory. Japan therefore naturally asked herself if there was any possibility of her national expansion. Hideyoshi's seven years' campaign on the continent became a source of great inspiration to the young Japanese. Because of the brilliant victories of Hideyoshi, the Japanese concluded that battles with either Chinese or Koreans meant victory. Imbued with this conviction, Japan entered upon a new period of national expansion. The Sino-Japanese War (1894-95), which was a one-sided struggle ending in complete victory for Japan without the loss of a single battle either on land or on the sea, encouraged the young Japanese to believe that they were destined to finish the uncompleted work of Hideyoshi. The Seven Years' War of the sixteenth century has therefore been of great significance in the formation of national ideals of New Japan. It may even be said that the Seven Years' War was the first chapter in the national expansion of Japan that began towards the close of the nineteenth century."

By no means Prof. Kuno is a protagonist of Japanese expansion in Asia. As a historian he has stated facts which have great significance in studying Japanese programme of expansion to-day. One may further ask the question: Is it possible that the famous Tanaka Memorial and Japan's positive policy in China have been influenced by the programme of Hideyoshi ?

Japan's ability in assimilating western civilization has been regarded as a strange phenomenon ; but it has its past parallel. Just as the Western Powers during the Crusades came in contact with the superior civilization of the Arabs and thus became benefited culturally and industrially, similarly Japan during her Seven Years' War learned a great deal from Korea.

" As for Japan, the Seven Years' War on the other hand not only failed to bring her any territorial or financial gain but it also engendered towards her the everlasting hatred of the Koreans. On the other hand, by reason of this war, Japan profited both intellectually and industrially. At the time of Hideyoshi's invasion, the civilization of Korea had reached its peak. She had metallic moveable type of her own invention ; in fact, Korea had moveable type several years before its invention in the Occident. The Japanese gathered up most of this type and took it to Japan ; it was only after her invasion of Korea that Japan learned to print books with any facility. From Korea Japan also learned the art of weaving various kinds of goods. The most noteworthy industrial knowledge that Japan gained from Korea was the manufacture of porcelain ware. Such famous wares as those of Satsuma, Hirado, Rakuzan, Agano, Takatori and Hagi, which are famous to-day as special products of Japan, were originated by skilled labourers in Korea whom various Japanese feudal lords took prisoners and settled permanently in the various provinces. It is said that the process is now a lost art in Korea. World History contains no parallel to this wholesale uprooting of the civilization of one nation and its transplantation in another." (Page 176.)

Western scholars of the Orient will be benefited by Prof. Kuno's work. The work would have been more valuable and effective if the author had made comparisons with the expansionist programmes of other nations. Ordinary students might be misled, by reading the work, that Japan was the only Power which cherished expansionist dreams and waged wars to realise them.

News and Views

[A monthly record of News and Views relating to Cultural and Academic Institutions, Events and Movements in India and Outside.]

Training College at Allahabad

Regarding the training college for boys at Allahabad about 1,200 applications have been received for 30 stipendary seats, wherein each candidate will get a stipend of Rs. 15 per month for eight months. Besides these stipendary candidates a number of non-stipendary candidates can be admitted. The final selection has not yet been made. The college is expected to start soon. Its opening ceremony will be performed by the Hon. Mr. Sampurnanand, Minister for Education, U. P. Government.

The selection of the principal is still under consideration. In the meanwhile Dr. Ibadur Rahman Khan, an inspector of schools, who is at present on special duty as secretary of the pre-university stage enquiry committee, will carry on the duties of the principal of the training college.

All the lecturers appointed, as also the acting principal, have been to Europe or America and have qualified themselves in the Western methods of education.

Indian History Congress

A meeting of the working committee of the forthcoming session of the Indian History Congress, to be held at Allahabad this year, was held at the residence of Sir Shafaat Ahmad Khan, general secretary.

It is understood that the committee resolved to hold the session in the Vizianagram Hall in October. It is believed that His Excellency the Governor of the United Provinces will be requested to inaugurate the session.

Pandit Iqbal Narain Gurtu, Vice-Chancellor, having taken leave, he may be leaving the station shortly and may probably go to Kashmir. Accordingly the working committee elected Sir Digby Drake-Brockman (President of the Public Service Commission) chairman of the reception committee in place of Mr. Gurtu.

Bombay University

The annual Convocation of the University of Bombay was held on August 16, His Excellency Sir Roger Lumley, the Chancellor, presiding.

His Excellency conferred degrees on successful candidates in various examinations held this year and distributed prizes to the successful candidates with honours.

Mr. V. N. Chandavarkar, the Vice-Chancellor, delivered the Convocation address.

Training Indian Mountaineers

The main object of the expedition which left Simla on August 12, for the region of Lahaul, is to train young Indians in mountain-craft, particularly snow and ice craft, in order to prepare them for attacks on the higher peaks of the Himalayas and probably Everest at some later date.

The expedition has been organized under the auspices of the Punjab Mountaineering Club and is being led by Professor Abdul Hamid Beg, professor at the Islamia College, Lahore, who is also president of the Punjab Mountaineering Club.

The range to be explored is near the border of Kulu and Lahaul, opposite the Roterang Pass. This is regarded as an excellent training ground for young mountaineers, as the peaks can be attempted at any time from June to September, as it is believed that the monsoon conditions do not penetrate so far.

In an interview, Professor Beg stated that, in addition to the training in mountain-craft, there would be a certain scientific value in the enterprise. Mr. Nazir Ahmad and Mr. Nazir Ali Beg would make collections of zoological specimens and of flora and the results of their work would be placed before a forthcoming session of the All-India Science Congress.

From Simla the party, numbering five, will make a 150-mile foot journey, following the Hindustan-Tibet road to Narkanda, and then on to Banjor. At Oot the party will take a bus to Manali where porters will be engaged. The base camp will be established at an elevation of 13,000 feet and the first assault will be on Snowy Cone, the 20,000 ft. peak of Gepang Gob mountain. Between the base camp and the peak two camps will be established, the latter being within a day's march of the summit.

As trained coolies are not available in Kulu, the climbers will have to carry all their own provisions from the base to the second camp.

The other members of the expedition are Mr. Hiralal Hiteshi, well known in Punjab boy scout circles, and Mr. Anand Sarup Thapar, a student at the Veterinary College, Lahore. (*The Statesman.*)

Training College for Women at Benares

It is reliably learnt that the training college for women will start from September 1, 1938 and that the exact date on which women candidates are required to report themselves at Benares has not yet been fixed up. The date when finally decided will be announced later.

The women's training college will be attached to the Theosophical school, Benares, and Mr. Sanjiva Rao, who is organising the college, has been given full authority regarding the appointment of the staff. It is probable that most of the teachers will be from the Theosophical school as it has already got a sufficient staff. However, if it is thought necessary to have more staff Mr. Sanjiva Rao will make the appointments and the Government will give a grant for the purpose.

Benares Sanskrit College

There has been a public demand in the past that the Government Sanskrit College, Benares, which is really the nucleus of a Sanskrit University and which has a valuable library (Saraswati Bhawan) as its appendage should be overhauled. The matter was also recently discussed in the U. P. Legislative Assembly. In view of this the Government have decided to appoint the following committee to look into the matter:—

1. Pandit Yagna Narain Upadhya, M.L.A.; (Chairman)
2. Pandit Kamalapati Tripathi Shastri, M.A.;
3. Dr. Mangal Deo Shastri, M.A., Registrar, Sanskrit College Examinations, U. P.; and,
4. Pandit Sri Krishna Joshi, Hindu University, Benares.

Dr. Mangaldeo Shastri will also act as the secretary of the committee.

The terms of reference to the above committee will be to look into the system of administration of the college, its connection with the education department, its relation with the library, the methods of recruitment of its staff, its hours of work and similar allied questions. The committee will hold its meetings in Benares.

Gift from Czechoslovakia

Dr. J. J. Leek, consul-general of Czechoslovakia, met Poet Tagore and presented him, on behalf of Dr. V. Lesny, a beautiful glass vase as a gift from the Education Minister of Czechoslovakia.

Primary Education in C. P.

At a meeting of the C. P. Cabinet held recently it was decided to introduce compulsory primary education in 35 villages of Mandla district.

The Cabinet also approved of the scheme of reorganization of the Education Department prepared by the Hon'ble Pandit Ravisankar Shukla as Minister for Education. This will give immediate saving of Rs. 15,000 annually and ultimate saving of Rs. 40,000 per year. According to this scheme the posts of Inspectors of Schools will be abolished and in place of the four inspectors of schools there will be three deputy directors with headquarters at Nagpur. The post of the Deputy Director of Public Instruction so far held by Mr. I. E. Shah has been abolished. Every district will have a district inspector and there will be no assistant inspectors of schools.

Indian Philosophical Congress

The next session of the Indian Philosophical Congress will be held at Allahabad in December next.

It is believed that Dr. M. R. Jayakar, a judge of the Federal Court, has expressed his inability to accept the presidentship on account of other engagements. The other names suggested for presidentship are believed to be of Sir Radhakrishnan, Mr. Rajagopalachari, Mr. Bapna, Prime Minister of Indore, and Mr. C. F. Andrews.

The session is proposed to be held some time in the third week of December. In case Sir S. Radhakrishnan accepts the office, it may be held earlier as he will be returning to England by December 17.

Unemployment Relief

In furtherance of the scheme for the relief of unemployment among middle class youths of Bengal, the Department of Industries, Bengal, have decided to enlist a fresh batch of students for giving them free practical training in the manufacture of bar and moulded washing soaps. The full course will cover a period of six months.

The training class will be held at the Industrial Research Laboratory, Canal South Road, Entally, and it will be open only to unemployed youths of the province who are keen on following the industry as a means of livelihood after completion of their training. To secure admission to this class candidates will have to apply to the Director of Industries, Bengal, at 7, Council House Street, Calcutta, not later than September 7.

Training of Aviation Pilots in U. P.

A scheme for subsidizing the training of air pilots has been sanctioned. The United Provinces Flying Club, Cawnpore, will train ten persons.

A board will select the candidates. Women will also be trained. Ordinarily half the cost of training will be borne by the Government and the other half by the candidate. In exceptional cases the entire cost may be borne by the Government but no candidate who can afford to pay will be trained at Government expense.

A sum of Rs. 5,000 will be given this year to the U. P. Flying Club in pursuance of this scheme.

Miscellany

MINING AND METALLURGY IN SOVIET RUSSIA

By far the pleasantest journeys are those by the river steamers on the Volga and other rivers during the summer when the vast Russian plain, from central Germany to the Urals, is as sun-baked as is Bihar in April. The inland navigation of the Russian rivers is appreciated by the Soviet administration as their most important means of transportation, and is being developed almost regardless of expense. Already it is possible for oil-tankers from Baku to go by the Volga to the Baltic or the Arctic and, in summer, into the Siberian rivers as far almost as the Mongolian border. Moscow, which is now under complete reconstruction, is already the central port of Russia and only lacks communication with the Black Sea, but this waterway will shortly be available. I am not sufficient of an engineer to tell you all the details of the newly opened Moscow-Volga Canal, but qualified engineers at the opening ceremony told me it was a piece of work, of so large a size and also expeditiously carried out, that they would be proud of it in any country.

According to the Soviet constitution every citizen is entitled to work and is paid according to ability, skill and responsibility. They have rest a day after every five days' work when they work roughly 8 hours a day. They are entitled to full pay leave, to free medical attendance, to free education for their children, and to old age pension besides other allowances. In the Hammer and Sickle Steel Works near Moscow where an annual output of 250,000 tons of steel products—sheets, bars, rods and wire—is maintained, the unskilled workmen get 200 to 400 roubles a month, the furnace foremen may earn 1.000 roubles a month, the metallurgical chemist as much as 3,000 roubles a month, and the general manager has a salary of 2,000 roubles plus a bonus on output. Women have equal rights with the men, which means of course that they have more. We saw women at work on rail-road ballasting and track work, as workers underground in coal mines, as tram conductors and drivers, operating machines in various types of workers and invariably as clerks and accountants. All hotel and railway booking and enquiry offices are staffed with women, and almost without exception the guides and interpreters on sight-seeing tours are neatly dressed young ladies. When a particularly well-dressed lady was introduced to us we knew instinctively that we were about to be asked for our impression and opinions by the journalist of some important Soviet newspaper. Women of course take an active part in educational work and as investigators in scientific research, but we were surprised to find several women on the Russian Geological Survey who carried out the arduous duties of field work and welcomed our scrutiny of their maps and deductions. Home life as we know it is fast disappearing as the tendency is to live in rooms or suites and have meals in restaurants and hotels.

From a metallurgical point of view the new steel works at Magnitogorsk in the South Urals, and Kuznetzk in Siberia have pride of place. They are over 1,000 miles apart and each is said to be more than twice as big as the Tata Works at Jamshedpur and to have been erected in a shorter period in wild and useless country. Instead of each works being a centre for the assembly of raw material, iron ore, coal and limestone necessitating the return of empty wagons to the mines and quarries, these two great works are linked. Magnitogorsk has been erected near the iron ore mines while Kuznetsk is the coalfield so that the wagons taking coking coal to Magnitogorsk return to Kuznetsk with iron and thus haulage of empty wagons is avoided. Shortage of railway wagons and the extent of the Russian railway have made it essential for the Soviet Government to devise means of avoiding unnecessary rail haul. With this object in view it is becoming the practice in some colliery centres to convert large quantities of coal into gas and to pipe this gas to power stations which previously used coal. Thus gas producers have been erected at Tula for the supply of gas for boiler firing and other purposes in Moscow nearly 100 miles away. There is thus not only a saving in the haulage of coal but in the avoidance of smoke in the city and the absence of any ash to handle in the power stations. Elsewhere as in the West Urals, collieries have been opened at Kizel to work a coal not exceeding 12 feet thick, in strata tilted at a steep angle (30° to 40°), and averaging 21 per cent. ash with 5 per cent. sulphur. We would forget about such a coal almost anywhere in India, and yet it is being raised at 4,000 tons a day in a colliery which is equipped in a manner superior to anything seen in India. The coal is coked and the surplus gases used for boiler firing in a great central electrical station which supplies electricity to the colliery and the villages round and for the electrification of the railway for 400 miles. The high sulphur coke, which is useless for iron ore smelting, is utlized in an adjacent area for copper ore smelting.

The Soviet claim that reserves of copper ore estimated to contain 17 million tons of metallic copper, roughly 16 per cent. of the world total, have been established in Russia, is still considered as 'not proven.' I was not able to visit the Kounrad deposits in Kazakhstan, but it is certain that the large copper smelting works on Balkash are to be supplied with the Kounrad ores and the production of metallic copper at these smelters is estimated at 100,000 tons a year at full capacity. On looking into details, however, I was astonished to discover that the Kounrad ores averaged under 1.5 per cent. of copper which is appreciably below the famous low grade copper ores of Chuquicamata in Chili which average over 2·0 per cent. copper and have the finest smelting works in South America. Our Indian copper ores of Singhbhum normally contain over 3·0 per cent. of copper although somewhat inferior ores are treated by the skill of the present management. I was given to understand that the Soviet metallurgist aimed at treating sulphide copper ores with as low as 3.75 per cent. copper. A Russian claim which I am pleased to confirm was that of producing commercial quantities of oil from strata of palaeozoic age, a subject somewhat painful to those engaged in the search for oil in England. At the Sterlitamak-Ishimbaevo oil field in Bashkiria the annual production of oil from numerous deep wells was of the order of a million tons, and there was no doubt at all that the oil was coming from rocks not younger than the Lower Permian. Further, the geology of the trans-Volga region showed that the same rocks were present further north, and the exploratory borings had proved two areas, east and west of Perm, in the Kama basin, which were potential oilfields. The potash salt deposits, estimated at 15,000 million tons of potash in the Solikamsk area was to my mind the best example of Soviet geological and mining enterprise. The Russians claimed deposits of potash salt greater than those of Stassfurt in Germany and, backed by the Soviet Government, were producing over 1,500,000 tons of potash a year. The equipment of these mines, which we descended, is absolutely uptodate and includes an underground workshop for all repairs, The shaft is equipped with two winding engines, one for hoisting skips and the other operating double-decked cages from a depth of 750 feet and raising 5,000 tons of potash salts daily.

There is to my mind no finer example of scientific skill, supported by State funds, than the development of the Russian aluminium industry. Aluminium ore had been found at Tikhvin in 1883 and re-discovered in 1916 but when carefully examined in 1925 this bauxite was considered unattracttive for aluminium production. However, when the Volkhov hydro-electric station was opened in 1926 the Soviet chemists set to work to discover a means of utilizing the Tikhvin bauxite and devised a commercial process by 1929. Meanwhile the Soviet geologists had found rich alumite deposits in Azerbaijan in the Caucasus, and immense quantities of phonolite in the Khibin of the Kola Peninsula. Means were also devised for preparing alumina from these raw materials, and special success attended the recovery of alumina from the phonolite. The Soviet Government sanctioned an aluminium works at Volkhov in 1929; when this was completed and produced 800 tons of aluminium in 1932, another large aluminium works was begun at Dneipropetrovsk near the huge hydro-electric station. Those who know the complicated details of bauxite purification and the metallurgy of aluminium will know what I mean when I say the Russian aluminium industry was based on abnormal lines and was consequently economically unsound. However, the production of aluminium had risen to 4,000 tons in 1933 and the Soviet chemists had secured an enormous experience in establishing a domestic aluminium industry. Then suddenly in 1933 good bauxite was discovered in the Urals in sufficient quantities to be workable on a large scale A new reduction works was immediately begun at Kamensk near Sverdlovsk and was to have been operating at the close of 1937. The production of aluminium from the two older works had meanwhile risen as follows: 14,000 tons in 1934, 24,000 tons in 1935 and 36,000 tons in 1936. It is estimated that 72,000 tons will be produced in 1938 when the Kamensk plant is working. A fourth plant is now under construction in the north and there is little doubt that the Russian aluminium industry will shortly lead the world.

As a result of the insistence of the Soviet Government in demanding mineral raw materials of all kinds, at an almost unreasonable rate of increase, the development of the mineral industry has been astonishing during the past few years compared with the mineral production in 1913. It has been estimated that during 1938 the output of coal will exceed 132 million tons, the production of coke 22 million tons, petroleum 30 million tons, iron ore 32 million tons, pig iron over 15 million tons, steel nearly 15 million tons and cement over 6 million tons. We were unable to secure information regarding the Soviet gold output, but this statistical data is available in England and the U.S A. and from such figures it would appear that the Russian gold production, which was under 2 million fine ounces in 1932, had risen to over 7 million ounces in 1936. We were told that the Soviet gold production would shortly exceed that of the Transvaal which has remained constant at about 11 million ounces since 1932. We also learned that the Soviet Government encouraged private prospecting and working for gold by assisting with loans, provided that all gold was sold to the state at agreed prices. So far as I know this private enterprise has not been extended to the ordinary economic minerals though it is the principle on which collective farms are managed.—Dr. Cyril S. Fox at the Rotary Club, Calcutta.

BENOY KUMAR SARKAR

THE THEORY OF AUTARCHY AND SWADESHI

In the June number of the *Calcutta Review* was published my paper on new trends in commercial policy, as well as on the commercial policy of Germany. At the present moment the tariff policies of nations are directly or indirectly associated with the economics of autarchy (self-sufficiency) and economic planning. In India there should be no vagueness about these two categories of economic policy. These are to be taken as but the post-War and post-depression counterparts of our generation-old *swadeshi* (indigenous industry) movement. There are differences in detail between the Indian *swadeshi* and the contemporary world movements in autarchy. But the drives and the motives are identical. It is possible likewise to discover differences between Russia, Italy and Germany in regard to their autarchic plans because of the differences in the structure of the agricultural and industrial economies of the three regions. But each one is pursuing in a goalful manner just one policy of making itself as independent as possible of the neighbours in regard to the essential requirements of national life.

It should be observed at the outset that there are economists or rather politicians who find it difficult to understand, appreciate or justify the *swadeshi* movement in theory and practice. Naturally, therefore, one is not surprised to notice once in a while in the economic literature of Eur-America strong objections raised against the autarchy-movements of planified economics. The critics of the *swadeshi* movement may as a rule be described as the exponents of *laissez faire*, liberalism, free trade, international division of labour, and so forth. So far as the critics of the autarchy theory and practice are concerned, it is not at all curious that they should belong to the same group.

Since the War, and especially since 1929, the economic and financial policy of the great powers has often been the subject of criticism of the most varied and contradictory nature. Nor could it be otherwise. In the present world situation, nations are often obliged to manoeuvre their economies in accordance with the necessities which international relations impose or may impose in the near future.

The main item of this criticism may be indicated as follows: Autarchy or self-sufficiency is illogical. It is set up against the alleged sane tendencies to the readjustment and revival of trade. A wider concept of life is said to be prevented by it—namely, the perception that the nations are all parts of one other. Autarchy is condemned as preventing our lives both as individuals and as a nation from affording mutual help to one another. The arguments are naïve and conventional.

The reply can also be equally conventional. We have but to describe the logic of national necessity and then expatiate on some of the facts of the recent economic or political world. After the depression of 1929, every country decided to keep home markets for its own producers. That is, each tried to promote *swadeshi* and develop nationalism. The so-called "liberal" or democratic states were the first to set the example. In 1931 the United States raised the customs tariffs. *Swadeshi* was then started in a country which is supposed to be the land of the free but which in any case is traditionally associated with economic protectionism. It became difficult to place European goods on American markets. Europe was, therefore, hampered in the sale of a part of her production, and this led to a consequent decrease in the purchasing power of European countries.

The situation was aggravated in some countries by the fact that, before the crisis, they had been free to emigrate, while even this outlet was now almost totally suppressed on account of American immigration legislation. A country like Italy or Germany was faced with a reduction of her possibility of exporting labour as represented by merchandise. Other countries of Europe had to undergo the prohibition of the export of labour in the form of emigration. Then, again, before the crisis (1929) the United States were sustaining the purchasing power of European countries with a system of long term credits. But after the crisis began, this system also failed to come to the rescue. It was natural that the various European nations should seek to save—as they put it—the home market for their own production. It is in this perspective that the *swadeshi* movement of contemporary Europe has to be envisaged.

With the export of products and that of labour both hampered, all that remained was to work for national consumption; and this led to the quota system. Here, again, it was the " liberal " nations that set the example, the quota system being started by France in 1931.

Another "liberal" state started a third tactic. This was England and the tactic was all-round protective tariff plus Imperial Preference. England led the way by substituting the system of customs equality by the preference system. This is tantamount to the *swadeshi* movement for the British Empire.

These three liberal countries are also countries which possessed (and still possess) an almost total monopoly of the world's gold. They also set the pace in international economic policy. It is interesting that just these three countries which are in theory opposed to state intervention economic planning etc. and condemn it as communistic autocratic and what not, started the *swadeshi* movement of contemporary Eur-America.

From the standpoint of countries like Germany and Italy, although they differ in the socio-economic structure on important points, a return, pure and simple, to the commercial policy in existence before the crisis is not possible in view of the *swadeshi* movements started in the U. S. A., France and the British Empire. They believe that the old system of trade policy has demonstrated its failure, being, in fact, one of the causes of the world economic crisis. It is also a fact that the present crisis has altered, in a manner which would appear to be enduring, the relations between the state and production.

The logic of autarchy is therefore clear. The first requirement, then, is to guarantee parity of access to raw materials to those nations, *e. g.*, Germany and Italy, who have a high demographic potential. In the second place, it is necessary to eliminate another absurdity, namely, currency manœuvres embarked upon for the purposes of an economic (and often a political) offensive. To pretend to maintain a currency system in which gold is said to be the standard and simultaneously to prevent gold from fulfilling its specific function in the equilibrium of prices, as a result of those manœuvres which have ended by sterilizing it is another of those absurdities which have aggravated, and continue to aggravate, the crisis. If the international commodity market is to function, currency must fulfil its natural function of intermediary in barter and must therefore be rendered as neutral as possible, so argue the Italian economists, for instance. It is said that Italy has given proof of greater wisdom in the currency situation, as she has influenced her currency only when compelled to doso by the manœuvres of the powers which give the tone to the international money market.

In the third place, the new trade policy cannot but take account of the new position assumed also in connection with foreign trade by the modern state. In order that the purchasing power which the nation procures through foreign trade may not decrease, both in the absolute and in the relative sense, it is essential that trade should be maintained in a constant state of equilibrium at a time when it forms almost the whole of the balance of payments, with the result that the clearing system has become inevitable.

When all these circumstances are taken into account, it will be apparent that the *swadeshi* movements of the U. S. A., France and the British Empire, on the one hand, as well as of Germany and Italy, on the other, are not identical with the *swadeshi* movement of India since 1905 except in inspiration and motives. Indian *swadeshi* is oriented to the economic structure of a primitive condition, say, of Russia on the eve of the Great War or of the Bolshevik revolution. The problem in India has been mainly in the nature of industrialization (comprising as it does also the modernization of agriculture in technique and organization) and protective tariff. In the Eur-American *swadeshi* movements of the last decade we watch the self-same incentives, *i.e.*, urges towards the promotion of national interests, asfe-guarding of the country's markets, and so forth. The items that demand protection, reconstruction and modification, as well as the circumstances in the competing world that require to be combated or controlled in the Eur-American regions, are however much more complex than those in India, being in many instances but the attendants of hyper-industrialized and rationalized economies of the second industrial revolution.

BENOY KUMAR SARKAR

ANOTHER WORLD-ECONOMIC DEPRESSION ?

A gloomy view of the world's economic situation is taken by the League's financial experts in a document prepared for the Financial Committee. They conclude that another serious crisis is imminent.

The phrase "imminent crisis" is used deliberately, the document says, " because the decline in commercial activity has assumed such grave proportions—at least in the United States, where the disturbance seems to have begun—that one can no longer consider it as a slight recession holding out the confident hope of an automatic recovery."

The document implies that "the profound and disturbing change" that has overtaken the world's economy during the past twelve months is due to the recession that began in the United States and extended, though less seriously, to the United Kingdom and France. Thus, though this analysis is confined to these three countries, it is pointed out that any crisis beginning in the chief industrial centres risks spreading to other countries. The gravity of the recession in the United States cannot be ignored, and its effects are being felt nearly everywhere.

It is pointed out that—

1. During the first three months of 1938 world industrial production lost all the ground it had regained in the two previous years and was about 15 per cent. below that of 1929.
2. The quantum of world commerce fell to 90 per cent. of the 1929 level.
3. Unemployment is on the increase in most countries.
4. Far from having to concern itself with the dangers of an uncontrolledboom—which was the concern of several of the principal countries twelve months ago—the world finds itself today menaced by a serious crisis."

Turning to the signs of the crisis in the United States, the United Kingdom and France, the analysis points out that in the United States industrial production fell by one-third between December, 1936, and March, 1938, and that since August, 1937, the fall has been almost vertical. From the point of view of intensity and rapidity, it adds, the present recession is one of the worst ever known in the United States—worse even than that during the six months following September, 1929.

In the United Kingdom the position is not nearly so serious, but inspite of the great expenditure on rearmament the document finds a general decrease in industrial and commercial activity and goes on to show that the fall in the general indices for wholesale prices and commercial activity was at least as marked in the eight months following the maximum period of August, 1937, as during the eight months following the peak of August, 1929.

It is pointed out that in addition to a decline in various bases of commercial activity the United Kingdom had nearly 100,000 more insured workers unemployed last April than in April, 1937, and nearly 250,000 more insured workers partly unemployed. Similarly in France, where the recovery was less marked than in the United Kingdom and less important than in the United States, the analysis comments: "It seems there has been a general decline since the end of the last year. The general index of industrial production, which in December, 1936, was 85 per cent. of the 1929 level, had fallen to 71 per cent. in August, 1937, and despite a certain recovery in the ensuing months a substantial part of the ground regained was lost during the first quarter of 1938."

In giving a warning that a continuance of the worsening of the recession registered in these three countries would gravely compromise the recovery movement in all parts of the world, the document reminds its readers that the United States absorbs 40 per cent. of the world's raw material exports. It adds that already in many other countries economic indices have shown a tendency towards stagnation of recession.

The document analyses the effects of the American recession on the rest of the world. It blames the contraction of the American market—due entirely, it says, to the decline of national purchasing power—for the renewed tightening in many countries of exchange control, which until the summer of 1937 has been progressively easing. In proportion as prices fall and the sales of export goods diminish many countries—and notably the Latin American republics—have again to reinforce their exchange restrictions.

Yet, however menancing the situation appears, several reasons are given which make it appear easier to overcome than the crisis of 1929. These are as follow:—

1. There has been no serious credit inflation and the monetary and banking situation in most countries is better than in 1929.
2. Foreign-short-term debts are less than in 1929 and the central banks and equalisation funds are in a position to meet all international transfers.
3. The possibilities of credit expansion are better than in 1929 as a consequence of monetary devaluation.
4. The world stocks of raw material were, before the recent increase, much less than in 1929.

The document has not yet been published, nor has the report of the Financial Committee, which used it as the basis of discussion. It is understood, however, that the general trend of the Committee's discussions was not much more optimistic, and the general conclusion was that little can be done in the economic field while political unrest remains as it is.

Benoy Kumar Sarkar

THE FINANCES OF IMPERIAL ITALY

The financial conditions and statistics of Italy since the end of the Great War (1914-18) were discussed in my paper on "Trade Balance and Public Finance: The Experience of Fascist Italy" published in the *Calcutta Review* for June, 1935. The financial problems of present-day Italy are those of the storm and stress of the war in Abyssinia as well as of the renovated or rather expanded Italian Empire. It is interesting to observe that in Eur-America and even in India recent newspaper articles appear often to be sceptical about Italy's financial soundness. The situation is parallel to that during the first years of the Fascist regime (1922-29) when pessimists used to foresee the downfall of the Mussolini-*raj* every now and then. On the strength of figures available in print one should have to admit that at the present moment, *i.e.*, with war-preparations, direct and indirect, going on in every country on the diverse continents, the finances of Imperial Italy are not more ricketty and paralytic than those in other regions. The world is now used to finances for war-preparedness, war-finances, finances for post-War reconstruction on such a large scale that the scare about national bankruptcy does not belong to normal and legitimate economic science. Indeed, humanly speaking, financial scares should now-a-days be treated as primitive, antiquated or unscientific as, say, the scares of over-population.

In regard to the finances of Imperial Italy some of the figures tell their own tale. The most important facts lie on the surface. The tremendous effort made by Fascist finance to meet the extraordinary expenditure incurred during the three financial years 1934-37, and during the first nine months of the current financial year, has meant in round figures about 36 billion lire. But this has not caused any disturbance in the money market. Nor has it occasioned any extraordinary increase in the note circulation of the *Banca d'Italia* (Cental Bank). The bank rate has remained unaltered at 4·5% since May 18, 1936. The capitalisation rate on public investments is somewhere around 5%, while in the case of investments in securities with a variable revenue it is about 4·5%.

Savings deposits, which had increased by no less than 3,917 million lires in 1937, remained practically stationary from January 1 to March 31, 1938, the figures being 79,504 million and 79,580 million respectively. The circulation of the *Banca d'Italia*, which was 15,645 million on April 30, 1937, amounted to 16,280 million on April 30, 1938.

This result is due to a series of successful operations. In the first place, there was an issue of 5% consolidated loan connected with the reconversion of 3 5% redeemable loan. Secondly, the Government issued a 5% redeemable loan connected with the extraordinary tax on real estate.

The issue of the 5% consolidated loan yielded altogether 6,836 million lire. By March 31, 1938, the redeemable loan had yielded 7,004 million lire, of which 4,450 million is new money, 1,145 million in advances made by the banks out of available cash resources, and 1,408 million found their counterpart in notes issued by the *Baca d'Italia.* This excess note circulation is to be absorbed by the repayments and engagements entered into by the subscribers.

Other extraordinary revenues have been obtained through 9-year Treasury bonds at 4%, ordinary Treasury bonds, and current accounts with the *Cassa Depositi e Prestiti,* from insurance companies and from the Bank of Naples, as well as from the sale of foreign securities and Italian securities issued abroad and also from the issue of ten-lire Treasury notes.

Logically, the current financial year represents a period of transition between the past financial year which bore the brunt of exceptional burdens, and the coming year which is likely to mark a return to "normal" conditions, in case there be no international tension of an appreciable dimension.

BENOY KUMAR SARKAR

STATISTICAL YEAR BOOK OF THE LEAGUE OF NATIONS

The new issue contains, as usual, the most important statistics of the world on population, labour, production, trade, transport and finance.

Notes help the reader to avoid pitfalls in this mass of information on such varied subjects as international trade, public finances, currencies and their increasing complications, capital issues and recent trends of population.

Important new material is given in all sections and especially on age structure, fertility, net rates of reproduction and expectation of life, much of it never before computed or published. Mortality has fallen sharply in this generation, as shown by the general increase in the expectation of life at all ages, but most for the young. Fertility has also fallen sharply in almost all countries, and in many reproduction is no longer sufficient to maintain the population. This fact is masked, because the reproductive middle-age groups happen to be exceptionally large. But the proportion of old-age groups tends to increase. In England, for instance, children under 10 were over one-fifth of the population in 1911, about one-seventh in 1936 ; whereas people over 50 were less than one-sixth in 1911 and nearly one-quarter in 1936.

There is a new table on alcohol showing its importance for industry as well as for drinking. Another new table shows the production of sulphuric acid, interesting as an indication of industrial activity; it contains the most complete information for a series of years so far published on this subject. Another table contains the world index of stocks made for the League's volume on Production and Prices. The table on currency shows that every country in the world has devaluated or controlled its exchange in recent years.

The following examples, selected at random, illustrate the wide range of information which can be obtained :—

The German birth-rate, which in 1933 fell to 14·7, amounted to 19 in 1936 and 18·8 in 1937. The production of foodstuff and raw materials, according to the League Index, increased by nearly 6 per cent. in 1937, and is 16 per cent. higher than it was ten years ago. State expenditure and public debt have increased. Gold production has doubled in the last ten years, and shows a record, as do silver, several other metals and petrol. The volume of air traffic increased four times between 1931 and 1936, and reached a record in 1937.

BENOY KUMAR SARKAR

Reviews and Notices of Books

The State in Neo-Idealism—*Saggi intorno allo Stato*, By Giorgio del Vecchio. Rome, Istituto di Filosofia del Diritto, 1935. Pages 246. Price 10 lires.

Readers of the *Calcutta Review* are familiar with some of the ideas of Giorgio del Vecchio, professor of the philosophy of law at the University of Rome, on account of quotations by the present reviewer in different contexts. The work, *Saggi intorno allo Stato* (Essays concerning the State), is a collection of essays and lectures published since 1929. Del Vecchio's philosophy, which is political and social no less than legal, is essentially idealistic like that of Croce and Gentile. Like both again he is fundamentally factual, objective and historical. His idealism is rooted in the problems of today and seeks to explain them. He takes a realistic view of *mores, i.e.*, morals and manners.

In one of his earliest works, *L'Etica evoluzionista* (Rome, 1902), is to be encountered his conception of morality in evolution. The same idea is to be observed in *Contro il Medievalismo Giuridico* (Against Juridical Medievalism), 1931 and *La Crisi della Scienza del Diritto* (Crisis in the Science of Law), 1932. His idealistic interpretations of the socio-legal phenomena are not therefore monistic or absolutist attempting as they do to take cognisance of the changes in the reality of life from epoch to epoch. He is in short a relativist and a pluralist. Another leading idea of Del Vecchio's is to be found in the publication *Sulla Positività come Carattere del Diritto* (On Positivity as the Character of Law), Modena, 1911.

These ideas of relativism and positivism in law and morality have found application in his recent discussions on ethics, the relations between the law and the state, the society of states, bureaucracy, etc., most of which have bearings on the Fascist institutions and ideologies. An important place in the present volume is occupied by the corporations, the new institutions of the totalitarian state. The discussions are throughout to be regarded logically as contributions to neo-idealism in philosophy.

According to Del Vecchio all law is positive. Positivity belongs to the very nature of law as a social or interhuman phenomenon. But *statualità* (statality) is not the characteristic of all laws, because certain laws may arise in non-statal, pre-statal, nay, anti-statal societies. Law is taken by him to be coeval with man. But the state, as he believes along with certain anthropologists, is not as old as mankind. The state is considered to be later than law. The corporations are like the church and other associations spontaneous and natural makers of law which is positive as a matter of course. The diverse organs of such natural and spontaneous positive law, which exist between the individual and the state, ought to be recognized by the state as law-making and indeed sovereign bodies within certain limitations. This is the fundamental ideology of the present work and forms the subject matter of the introductory chapter entitled *Sulla Statualità del Diritto* (On the Statality of Law).

Del Vecchio's neo-idealistic approach to the problems of law and society is apparent in his orientations to the *corporazioni* of the Fascist state. The position accorded to the associations in the Fascist revolution is the exact antipodes of that in the French revolution. The associations were regarded in France as rivals of and dangerous to the state. It is well-known that during the revolutionary period and its aftermath the associations were legally forbidden and declared to be unlawful and criminal not only in France but in England, Germany and Italy as well.

The place of the associations in the state—of the corporations in the Fascist state—has formed the subject matter of several chapters, e.g., *La Crisi dello Stato*, *Individuo, Stato e Corporazione*, and *Etica, Diritto e Stato*. In Del Vecchio's analysis the declaration of associations as unlawful and criminal *urta contro la natura medesima delle cose* (dashes rudely against the nature itself of things). He believes that associations sprout spontaneously out of the human spirit and embody themselves in thousand and one forms. The state may limit and regulate but not suppress them just as it cannot suppress the human individuality itself.

It is not enough that the state simply recognizes in a formal manner the so-called "freedom of association." This juridical item has certainly its importance but requires to be kept within proper limits, because otherwise this *giuridicità* or legal recognition of the *libertà di associazione* might become a synonym for anarchy. Del Vecchio wants this recognition to be more extensive and profound. The associations deserve in his judgment to be recognized as furnishing "intrinsic collaboration" to the state as makers of law. The "spontaneous production of law" belongs to the functions of these associations. The process of *statualizzazione* is thereby to be promoted corresponding as it does to the perfection of the positivity of law. Del Vecchio is definitely for the recognition of the activity of the associations, in certain specified spheres, as the activity of the state and *equiparata a quella dello Stato* (equivalent to the activity of the state).

The generic and formal principle of the liberty of association has often been wrongly interpreted, says Del Vecchio. Surrenders of the state were possible under those conditions and more or less passively tolerated. There could also arise associations even specifically directed against the state. But under the new basis of "statualization" a more profound and true conception may attempt to constitute a substantial and organic harmony between the varied social forces in their natural juridical productivity. It is in this manner alone that the state can attain its most perfect unity as the supreme and effective co-ordinator of all the energies and harmonizer of all the laws and duties of the individuals and the groups.

Technically the best method of achieving this object and the index that it has been effectively realized consists in this that certain definite juridical formations are considered equally and indifferently as socially spontaneous and as invested with the authority of the state. According to Del Vecchio this objective has been attained by the Legislative Act of Fascist Italy in April, 1926, by which the economic forces and the corresponding professional organizations were incorporated into the system of the state. This is the Act which for the first time in Italy accorded to syndical associations the juridical power, a species of *sovranità professionale* (professional sovereignty) and used to be described at the time as the most revolutionary law of the Fascist regime. From the same standpoint the *Carta del Lavoro* (Labour Charter) of thirty declarations, issued in April 1927, is appraised by Del Vecchio as having stabilized between all the productive forces of the nation a regime of order and harmony where prevailed formerly (*c.* 1919-20) incoherent forces with danger *spesso gravissimi per ciascuno e per tutti* (often the most grave for each and all), Del Vecchio's attitude to the corporations in the totalitarian state of Fascism is based essentially on his conception of law and justice. The state, according to him, *è tanto più forte e tanto più sano quanto più è l'espressione della giustizia* (is the stronger and the saner to the extent that it is the more the expression of justice), because it ought to constitute the harmonious synthesis of all the juridical energies which exist and naturally develop within the elements composing it. It would be erroneous politics to counsel the restraint and suppression of some of these elements, substituting physical force for reason, and oppression for liberty where liberty is established in nature. Liberty is to be utilized and fostered by the state but this " liberty is not to be unlimited, is not to be left outside the state, but is rather to be assumed and rendered powerful as the vital lymph of the state itself." Neither the individual nor the different classes ought to look upon the state as an enemy. The obverse is also to be admitted, namely, that the state should neither treat with hostility nor with *a-priori* diffidence the individuals as such and their natural groups or associations.

The doctrine of the positivism of the spontaneous law-making associations within the state and indeed of their equivalence to the state itself enables us to visualize a social condition in which, as claimed by French legal philosophy (*e.g.*, Duguit), sovereignty is limited and divided as a matter of course. The monistic authority of the state as an absolute organism disappears, and we encounter a state which in normal functioning is a pluralistic, decentralised and perhaps federalised structure of multiple groups. A psychological *liaison* can thus be established to a certain extent between the legal basis of the corporations as established factually in Fascist Italy and the gilds as contemplated by the British gild socialists and other pluralists. Del Vecchio's affiliation to Gierke's *Das deutsche Genossenschaftsrecht* (1875) should appear to be quite intimate. It should be observed, however, that hardly any contact can be established, except in category or mere name, between the corporations of Fascist Italy and the medieval *corporazioni* (gilds) such as were admired by Rocco, an apostle of Fascism, in *L'Idea Nazionale* (1914). The point requires to be stressed that the gilds of medieval Eur-Asia were associations—as craft gilds and gild merchants—exclusively of masters, employers or proprietors. Mussolini's corporations are, on the other hand, synthetic and solidarist organizations of employers, workingmen and state officials.

BENOY KUMAR SARKAR

Rāmacaritam—By Sandhyākara Nandin—Edited with a Bengali introduction, original Sanskrit Text (printed in Bengali character), standard Sanskrit Commentary (printed in Bengali character), and Bengali translation by Pandit Ayodhyanath Vidyavinoda—With a foreword in Bengali by Rai Ramaprasad Chanda Bahadur—First Edition, 1344 B.S.—Paper bound, Double Crown, 16mo, pp. 16+87—Price Re. 1. Published by Babu Jyotirindranath Das, B.L., from the " Divya-Smṛti-Samiti," 129-1, Bowbazar Street, Calcutta.

We extend our heartiest congratulations to the authorities of the " Divya-Smṛti-Samiti " for having published this cheap edition of the well known work which had been much in demand for the last few years.

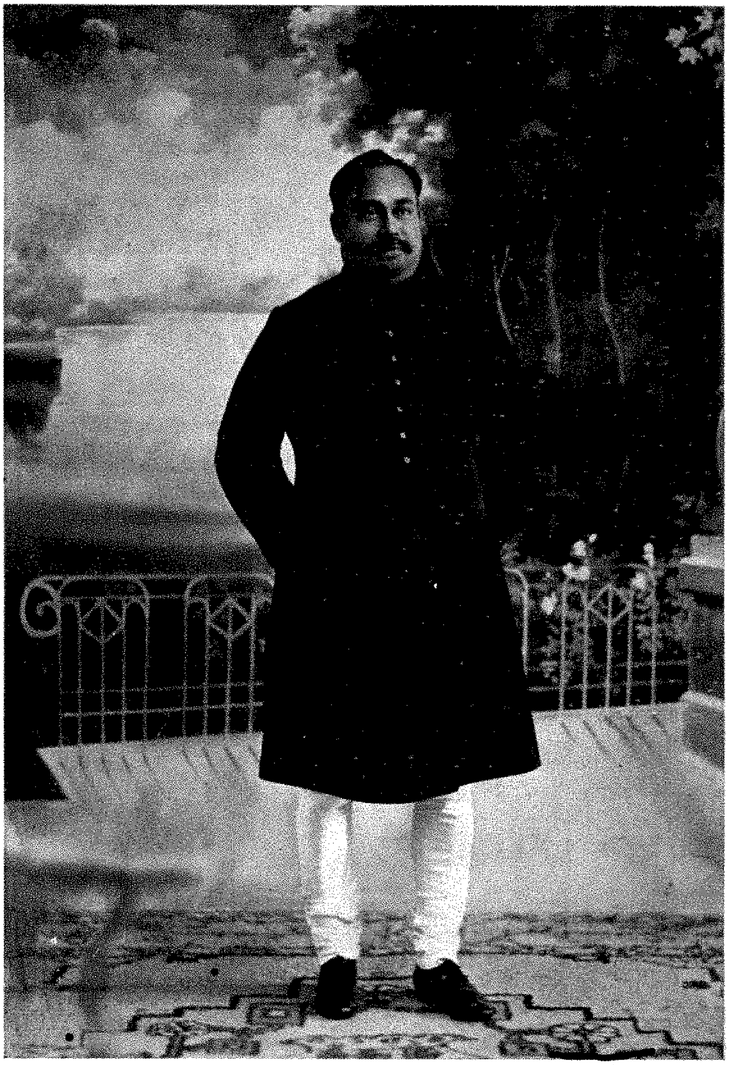
Sandhyākara-Nandin's ' *Rāmacarita* ' (inaccurately named by Keith as ' *Rāmapālacarita* ') is not a very bulky work, and yet the interest of this small historical Kāvya is out of all proportion to its size. In it the author intends to give some details of the historical events which took place in Bengal during the latter half of the eleventh century A.D. The work is unique in another respect, *viz.*, that it endeavours (with a copious use of *double entendres*) to refer in each stanza to the story of Śrī-Rāmacandra and also to the history of King Rāmapāla who recovered his ancestral throne from Bhīma the reputed Kaivarta-chief of Bengal.

The work was first published under the auspices of the Asiatic Society of Bengal by the late Pandit MM. Haraprasad Shastri about three decades ago. But due to the extreme abstruseness of the style of the work and the numerous corrupt passages occurring in the text of the MSS. secured by MM. Shastri, the former edition was far from satisfactory. Morever, that edition has long been out of print. At this stage, Pandit Ayodhyanath's edition came as a welcome addition to the already rich library of *Indian Classics.* Pandit Ayodhyanath has given in his edition a running Bengali translation of the standard commentary (which is available only up to the second chapter of the work). He has also endeavoured to emend the readings of the *Bibliotheca Indica Edition* in several places. It would have been more creditable for the learned editor, if he had appended a translation (or at least a detailed summary) of the last two chapters as well.

One flaw, however, remains for us to be pointed out. The edition under review is not free from misprints, and occasionally betrays lack of proper care in the editorial work (*e.g.*, verse 22, Ch. I; verses 45, 46, Ch. II; etc.). We hope these minor blemishes will be removed in a future edition.

A. S.

OUR NEW VICE-CHANCELLOR



The Hon'ble Khan Bahadur M. AZIZ-UL-HUQUE, C.I.E., B.L., M.L.A.

Ourselves

[I. Senate's Tribute to Mr. S. P. Mookerjee.—II. Syndicate's Tribute to Mr. S. P. Mookerjee.—III. Our New Vice-Chancellor.—IV. A New Fellow of the University.—V. Guruprasanna Ghosh Scholarship for 1938.—VI. Radhikamohan Educational Scholarship for 1938.—VII. Training Course in Music.—VIII. The Indian Economic Association, Twenty-Second Annual Conference.—IX. Subjects for Jubilee Research Prize in Arts and Science for 1940.—X. The Royal Commissioners for the Exhibition of 1851.—XI. Dr. Amiya Chakrabarti.—XII Permission to Translate ' Bankim Parichay.'—XIII. Renomination of Fellows.—XIV. Imperial Agricultural Research Institute, New Delhi.—XV. Jogendrachandra Ghose's Research Prize for 1937.—XVI Adharchandra Mookerjee Lecturer in Arts for 1938.—XVII. Changes in University Regulations Approved.—XVIII. A New D Sc.—XIX. Gift of Books by the French Republic.—XX. Sir Devaprasad Sarvadhikary Medal.—XXI. Degree Course in Architecture.—XXII. A New Endowment : " Ananta Bilas Ghose Scholarship."]

I. SENATE'S TRIBUTE TO MR. S. P. MOOKERJEE

Enthusiastic tribute was paid to Mr. S. P. Mookerjee, M.A., B.L., BARRISTER-AT-LAW, M.L.A., at the meeting of the Senate held on the 6th August, 1938, when the various activities of Mr. Mookerjee were recalled and his disinterested devotion to his *Alma Mater*, his programme of nation-building through a well-directed plan of educational improvement, his energy and capacity for work were eulogised in the highest terms.

Sir Nilratan Sircar moved that the Senate do offer their heart-felt congratulation to Mr. Syamaprasad Mookerjee who is retiring after four years of strenuous and devoted service to the University, which is indebted to him for the initiation of numerous improvements and progressive and remarkable developments in various departments during the period he was Vice-Chancellor.

Sir Nilratan paid a glowing tribute to Mr. Mookerjee's high sense of duty and his great capacity for work and pointed out how he had put away all considerations of personal convenience in the performance of his strenuous duties, working even when he was advised by doctors to take rest. Among the achievements of Mr. Mookerjee the speaker referred to those in the departments of Science and Art, and for the education of women, agricultural education and military training and the general welfare of students as, being particularly noteworthy. " For these alone," Sir Nilratan asserted, " if for nothing else, Mr. Mookerjee had established a claim on the gratitude of the country, and if there were Vice-Chancellors like him in other Universities in India, things would have been very different from what they are." He concluded by saying:

"Though Mr. Mookerjee was retiring from the foremost position in the Calcutta University, he would be indirectly at the helm of affairs and would give his unstinted and devoted service to the cause of education in his motherland."

Sir Sarvapalli Radhakrishnan, in seconding the motion, referred to the change in spirit of the administration of the University for which Mr. Mookerjee as Vice-Chancellor was responsible. "To-day," said he, "there was no party spirit in the University, while discussions were conducted on purely academical and not on communal, racial and political lines."

Dr. Bidhan Chandra Roy pointed out that the value of the educational policy followed by Mr. Mookerjee lay in the fact that it had been highly conducive to nation-building.

Mr. Justice Biswas said that the Calcutta University had a distinguished roll of Vice-Chancellors but the record that Mr. Mookerjee was leaving behind would remain one of its greatest and most cherished possessions. If he (the speaker) could claim to speak for the future, he would not be far wrong in saying that it would be very difficult, if not impossible, for anyone who came after Mr. Mookerjee to eclipse his record.

Replying Mr. Mookerjee remarked that this was not a farewell. He was not leaving the University and he did not intend to. But at the same time he must not omit to state that whatever work had been achieved during the last four years had been possible only on account of the help, co-operation and affection of everyone connected with the University which he received unstintedly whenever they were needed.

In conclusion Mr. Mookerjee offered his grateful thanks to all connected with the University from whom he had received nothing but affection and kindness. He loved the University from the bottom of his heart not only because he believed that through it they could usher in a new life in Bengal but also because around every corner of these splendid buildings there still haunted the memory of one (meaning his august father) which he could never forget in his life.

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II. SYNDICATE'S TRIBUTE TO MR. S. P. MOOKERJEE

The Syndicate placed on record its high appreciation of the achievements of Mr. S. P. Mookerjee, M.A., B.L , BARRISTER-AT-LAW, M.L.A., during his tenure of office as Vice-Chancellor, Calcutta University, in the form of the following resolution which was moved by Sir Upendranath Brahmachari, Kt., and seconded by Major Dabiruddin Ahmad and was unanimously adopted:

"That the Syndicate place on record their cordial appreciation of the eminent services rendered to the University by Mr. Syamaprasad Mookerjee during the tenure of his office as Vice-Chancellor. His selfless devotion to the cause of his *Alma Mater* and his great achievements during the short period of his office, of which any Vice-Chancellor of any University may be proud, will be gratefully remembered by the Syndicate and everyone concerned with the welfare of the country. The Syndicate will ever cherish a grateful recollection of the atmosphere of friendly co-operation and mutual goodwill which prevailed throughout his term of office and record their recognition of the sympathetic treatment accorded to the members of. and institutions attached to, the University."

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III. OUR NEW VICE-CHANCELLOR

The Hon. Khan Bahadur Azizul Haque, C.I.E., Speaker of the Bengal Legislative Assembly, assumed the office of the Vice-Chancellor, Calcutta University, on the 8th August, 1938, on the retirement of Mr. S. P. Mookerjee.

Educated at the Santipur Municipal High English School and the Presidency College, Calcutta, he began to practise as a lawyer at Krishnagar in 1915. Soon after he published his "History and Problems of Moslem Education in Bengal," a work which elicited high praise from eminent educationists. He was a Fellow of this University for six years and a member of the Court of the Dacca University for nearly the same period of time when he became a Minister in the last Bengal Cabinet.

He helped the cause of education in Bengal by organising the Educational Exhibition in Calcutta. He also did valuable work as a member of the Central Board of Education and as President of the Women's Committee of the Board.

* * *

IV. A NEW FELLOW OF THE UNIVERSITY

Mr. J. W. Chippendale, M.A., B.L., M.L.A., has been appointed an Ordinary Fellow of this University *vice* Mr. H. A. Stark, deceased. Mr. Chippendale has been attached to the Faculties of Arts and Law.

We extend our cordial welcome to the new Fellow.

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V. GURUPRASANNA GHOSH SCHOLARSHIP FOR 1938

Mr. Mahadebgovinda Sarkar, B.SC., has been appointed Guruprasanna Ghosh Scholar for 1938 for a term of three years. He will study the manufacture of velvets and velveteen and leno goods at the Manchester College of Technology during this period.

An additional Scholarship of Rs. 1,500 has been awarded for the period of one year only to Mr. Prodos Dasgupta, B.A., in order to enable him to complete his study in connection with Sculpture and Bronze-casting in the Royal Academy Schools, London, and in the Central School of Arts and Crafts.

* * *

VI. RADHIKAMOHAN EDUCATIONAL SCHOLARSHIP FOR 1938

The Radhikamohan Educational Scholarship for 1938 has been awarded to Mr. Bhabeschandra Bhaduri, who will study Electrical Moulding of Bakelite articles under Messrs. Venditor in Germany.

* * *

VII. TRAINING COURSE IN MUSIC

A Conference was held on the 20th July, 1938, with Mr. Syamaprasad Mookerjee, Vice-Chancellor, in the chair, to consider the draft syllabus ~~of the~~ Training Course in Music.

The Conference suggested that the Training Course in Instrumental Music might be started at an early date and thought it desirable that the existing Music Institutions which satisfied the conditions laid down in the Syllabus for the Music Course should be recognised as competent to impart training in Music for the Teachership Certificate. The Conference approved of the suggestion of the Sub-Committee which prepared the draft syllabus that Music might be introduced as an additional subject for girls intending to appear at the Matriculation examination.

The Sub-Committee recommended that, for the Matriculation standard, a training in Vocal Music along with an elementary knowledge of Instrumental Music should be adequate. The syllabus for the Teachers' Training Course, as recommended by the Sub-Committee, would be a three years' course with two examinations, one at the end of the second year and the other at the end of the third year. Those who pass the two exminations would be held competent to teach to the Matriculation standard.

The Teachers' Training Course in Music, which would extend to three years and would be followed by the award of a Diploma or Certificate when all the conditions are satisfied, would require a high standard of knowledge of Vocal as well as of Instrumental Music. For each year the course would be split into two halves, Vocal and Instrumental, and attention would have to be divided almost equally between the claims of both. Hindusthani and Bengali songs in many different *rāgas* are made compulsory in the draft syllabus. The following qualifications have been suggested as essential for those who wish to join the Course:—

(1) The age of a candidate for the Training Course must be at least 20 years and he must possess a Matriculation Certificate or some equivalent qualification.

(2) A practical knowledge of *sur* and *tāl*.

(3) A knowledge of six of the principal *rāgas*.

(4) A knowledge of modern Bengali songs or Hindusthani *gazals*.

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VIII. THE INDIAN ECONOMIC ASSOCIATION, TWENTY-SECOND ANNUAL CONFERENCE

Professor Jitendraprasad Niyogi, Minto Professor of Economics, has been appointed a Delegate of this University to the Twenty-second Annual Conference of the Indian Economic Association which will be held at Nagpur under the auspices of the Nagpur University from the 29th December to the 31st December, 1938.

* * *

IX. SUBJECTS FOR JUBILEE RESEARCH PRIZE IN ARTS AND SCIENCE FOR 1940

The following subjects have been selected for the Jubilee Research Prize in Arts and Science to be awarded in 1940:

Arts

Contribution of Islam to the Civilisation and Culture of India.

One hundred years of Education in British India and its Socio-Political effect on the life of the Bengali people, specially as revealed during the twentieth century.

Science

The Illumination Value and Ultra-Violet Intensity of Sunlight in Calcutta.

Psychological determinants in the choice of Vocation.

* * *

X. THE ROYAL COMMISSIONERS FOR THE EXHIBITION OF 1851

The Royal Commissioners for the Exhibition of 1851, London, have allotted for the first time two Research Scholarships for 1938 to India. These have been awarded to Dr. R. S. Krishnan, M.A., D.SC., of the Indian Institute of Science, Bangalore, and Dr. N. K. Pannikar, M.A., D.SC., of the Madras Christian College, Tambaram, South India.

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XI. DR. AMIYA CHAKRABARTI

Dr. Amiya Chandra Chakrabarti, M.A., D.PHIL. (Oxon), Senior Research Fellow, Brasenose College, Oxford, has been appointed a special Reader to deliver a course of lectures on "Poetry and Modern Civilization: A Survey of recent Thoughts Movements as represented in Post-War English Poetry."

* * *

XII. PERMISSION TO TRANSLATE "BANKIM PARICHAY"

Dr. A. N. Narasimha, M.A., L.T., PH.D. (Lond.), Librarian, University of Mysore, has applied to the University for permission to translate "Bankim Parichay," a recent publication of this University, into Kannada to secure among the Karnatic public an appreciation of the life and work of Bankim Chandra Chatterjee. The translation would appear either in the University Kannada Periodical or in the Karnataka Sahitya Parishad Patrika. Dr. Narasimha has obtained the permission he has asked for and the translation which he had undertaken in anticipation of a favourable reply from the Universify is expected soon to be completed.

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XIII. RENOMINATION OF FELLOWS

Rev. Allan Cameron, M.A., B.D., and Dr. Surendranath Dasgupta, M.A., PH.D., have been renominated Ordinary Fellows of this University with effect from the 4th August, 1938, when their term of office expired.

* * *

XIV. IMPERIAL AGRICULTURAL RESEARCH INSTITUTE, NEW DELHI

The Director of Agriculture, Bengal, has forwarded to our University authorities a prospectus of the Post-Graduate Courses at the Imperial Agricultural Research Institute, New Delhi, along with an account of the qualifications needed for admission to the Institute. It is also stated by the Director that the Department of Agriculture has decided to award two scholarships of Rs. 25 each per mensem to candidates, one of whom would be required to study Mycology and the other Entomology. Our University has been requested to recommend candidates with the necessary qualifications for admission to the Agricultural Research Institute.

* * *

XV. JOGENDRACHANDRA GHOSE'S RESEARCH PRIZE FOR 1937

The Jogendrachandra Ghose's Research Prize in Comparative Indian Law for 1937 will go to Pandit Krishnagopal Goswami, Smritimimansatirtha, M.A., whose thesis "Hindu Law of Suretyship" has been recommended by the Board of Examiners appointed in connexion with the award of this Prize.

* * *

XVI. ADHARCHANDRA MOOKERJEE LECTURER IN ARTS FOR 1938

Mr. Charuchandra Dutt, B.A., I.C.S. (retd.), has been appointed the Adharchandra Mookerjee Lecturer in Arts for the year 1938. The subject of his lectures will be "Sivaji and Ramdas." Mr. Dutt, since his retirement from service, has established his reputation as a popular author in Bengali by his several volumes of critical essays, reminiscences, and short stories.

* * *

XVII. CHANGES IN UNIVERSITY REGULATIONS APPROVED

His Excellency the Chancellor has been pleased to approve of the changes in the University Regulations bearing on the introduction of Experimental Psychology as a new subject of study for the I.A., I.Sc., B.A., and B.Sc. examinations.

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XVIII. A NEW D.SC.

Mr. Ramprasad Mitra, M.SC., has obtained the degree of Doctor of Science of this University for his thesis entitled "Hydrogen Clays." We offer our congratulations to Dr. Mitra.

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XIX. GIFT OF BOOKS BY THE FRENCH REPUBLIC

The Consul-General of France presented 227 volumes of publications on different branches of knowledge to this University on behalf of the French Republic. The gift has been accepted with thanks.

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XX. SIR DEVAPRASAD SARVADHIKARY MEDAL

Srimati Niharbala Mitra, the second daughter of the late Sir Devaprasad Sarvadhikary, has offered to the University 3½ p. c. G. P. Notes of the face value of Rs. 3,000, for creating an endowment for the annual award of a gold medal, to be called "Sir Devaprasad Sarvadhikary Medal," after the name of the donor's illustrious father, and to be bestowed upon a leading scientist, not necessarily an Indian, once in two years. The donor has conveyed her wish that the first recipient of the medal at the Annual Convocation of 1939 might be Sir Praphulla Chandra Ray, a class-fellow and early friend of her father's.

The offer has been thankfully accepted and the donor has been informed that the suggestion regarding the first recipient would duly be considered by the Committee to be constituted for the award of the Medal.

* * *

XXI. DEGREE COURSE IN ARCHITECTURE

The University has decided to establish a Degree Course of study in Architecture, which will be open to all its undergraduates. The course will extend to four years. The first two years would be followed by the Intermediate examination, after which two more years would be required for the Degree Course. Graduates in Science would be allowed to take the degree examination at the end of three years' course instead of four

The Course which has been prepared by competent persons is a comprehensive one and includes among other things, History of Indian Architecture and Iconography, Lightning and Refrigeration, Air-Conditioning, Mathematics, Electrical Engineering, Applied Mechanics, etc.

Mr. Sris Chandra Chatterjee, the well-known Architect, who has been working for many years for a renaissance of Indian Architecture and to whose energy and interest the adoption of the present scheme owes not a little, has thus set forth the object of the new Course: "Our aim has been to inculcate in the students the spirit, and the principles of composition, of both Occidental and Oriental Art and Architecture, and to give them a thorough ground-work in building construction according to modern methods, while at the same time presenting to them the beauties of their own historical buildings so that, as far as may be practicable, they may combine a synthesis of the knowledge thus acquired both in their studies and in their after work. ......"

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XXII. A NEW ENDOWMENT: "ANANTA BILAS GHOSE SCHOLARSHIP"

The late Mr. Narendrakumar Ghose has left to the University a sum of Rs. 10,000 by his last will and testament so that the money might be invested in 3½ per cent Government Securities for creating an endowment for the annual award of a scholarship to be called the "Ananta Bilas Ghose Scholarship." The Scholarship is to be awarded for the period of two years to the B.Sc. candidate who tops the list of those who graduate with Honours in Physics. The offer which has been accepted with thanks has been made on behalf of the late Mr. Ghose by his Solicitors.

NOTICE

CALCUTTA UNIVERSITY

SIR JAGADISHCHANDRA BOSE FELLOWSHIP

Applications are invited for the Sir Jagadishchandra Bose Fellowship of the University.

The Fellowship is open only to Bengali Hindus. Candidates must possess high academic qualifications, preferably of the Calcutta University, and must have already furnished proof of their capacity for research.

The Fellow will be required to undertake and carry on research work in Physico Biological subjects. He will ordinarily be paid Rs. 150 a month.

The Fellowship is tenable for three years and the Fellow will be placed on probation for the first year. He will be a whole-time worker and shall devote himself exclusively to research work in his special subject.

Copies of detailed rules governing the Fellowship may be had from the office of the Registrar of the University.

Applications giving present age, details of academic qualifications, previous research works, if any, and a programme of work to be undertaken, together with copies of published papers should be submitted so as to reach the undersigned on or before the 15th September, 1938.

J. C. CHAKRAVORTI,
Registrar.

UNIVERSITY OF CALCUTTA

Latest Publications

Prefaces, by Prof. Shahid Suhrawardy, B.A. (Oxon.). Demy 8vo 264+xii. Rs. 3.

Foundations of Living Faiths, Vol. I (*Stephanos Nirmalendu Ghosh Lectures*), by Prof. Haridas Bhattacharyya, M.A. Royal 8vo pp. 526+xiv. Rs. 5-8.

The Changing Face of Bengal (*Readership Lectures*), by Prof. Radhakamal Mukerjee, M.A., Ph.D. Royal 8vo pp. 294+viii (with 22 maps). Rs. 4.

Rabirasmi Part I (in Bengali) by Charu Bandyopadhyay, M.A. Royal 8vo pp. 452. Rs. 3.

Sanskrit Buddhism in Burma, by Dr. Niharranjan Ray, M.A., D.Litt. and Phil. (Leiden), Dip. Lib. (Lond.),

Girisnatya Sahityer Basista (in Bengali) by Amarendranath Ray Demy 8vo pp. 110+8. Re. 1-8.

Political History of Ancient India by Prof. Hemchandra Raychaudhury, M.A., Ph.D. Royal 8vo pp. 582+xxiii. Rs. 7-8.

Calendar, Part I, 1938. D/Demy 16 mo. pp. 1334+xvi. Rs. 7-8.

Lectures on Girishchandra by Hemendranath DasGupta, Esq., M.A., B.L.

Paniniya Siksa, by Manomohan Ghosh, M.A. D/C 8vo pp. 90+lxvi+8.

Sangitiki, (in Bengali) by Dilipkumar Ray, D/Cr. 16mo pp. 292. Rs. 2-0.

Bankim Parichaya, (in Bengali) D.F'cap. 16mo pp. 212. As. 8.

Patanjali Yoga Darsana, Royal 8vo pp. 731. Rs. 5-0.

Dina Chandidas, Part II, by Manindramohan Bose, Esq., M.A. D/Crown 8vo pp. 482.

Books in the Press

SEPTEMBER, 1938

1. History of the Bengali Novel, by Prof. Srikumar Banerjee, M.A., Ph.D.
2. The Problem of Minorities, by Dr. Dhirendranath Sen, M.A., Ph.D.
3. Successors of the Satavahanas in Lower Deccan by Dr. Dineshchandra Sircar, M.A., Ph.D.
4. The Evolution of Indian Industry, by Dr. Rohinimohan Chaudhuri, M.A., Ph.D.
5. Decline of the Saljuqid Empire, by Dr. Sanaulla, M.A., Ph.D. (London), Barrister-at-Law.
6. Sree Krishna Bijay, by Rai Bahadur Prof. Khagendranath Mitra, M.A.
7. Report on the Condition of Girls' Education in India, by Miss J. P. Dasgupta, M.A., B.T., Dip. Ed.
8. General Catalogue of Bengali Manuscripts, edited by Mr. Manindramohan Bose, M.A.
9. Patua Sangit, edited by G. S. Dutt, Esq., I.C.S.
10. The Spirit of Indian Civilization by Dr. Dhirendranath Ray, M.A., Ph.D.
11. Studies in Tantras, by Dr. P. C. Bagchi, M.A., D.Litt.
12. Krishi-Bijnan, Vol. II, by the late Rai Rajeswar Dasgupta, Bahadur.
13. Bharate Karu Silpa, by Mr. Asitkumar Haldar.
14. Prasthanabheda, by Madhusudan Saraswati, edited by Mahamahopadhyay Gurucharan Tarka-Darshana-tirtha.
15. Vyaptipanchaka, by Pt. Anantakumar Tarkatirtha.
16. Bharitiya Banaushadhir Parichaya, by Dr. Kalipada Biswas, M.A., D.Sc. and Ekkari Ghosh.
17. Journal of the Department of Letters, Vol. XXXI.
18. Nyayamanjari, edited by Pandit Panchanan Tarkabagis.
19. Sree Chaitanya Chariter Upadan, by Dr. Bimanbehari Majumdar, M.A., Ph.D.
20. Collected Published Papers, by the late Mr. Hemchandra Dasgupta, M.A., F.G.S.

21. University Questions for the year 1931.
22. Khandakhadyaka, Sanskrit Text, edited by Mr. Prabodhchandra Sengupta, M.A.
23. Translation of Pali Literature and Language, by Dr. Batakrishna Ghosh, Dr.Phil., D.Lit.
24. Siddhanta Sekhara, Vol. II, by Pandit Babua Misra.
25. Foundations of Living Faiths, Vol. II (*Stephanos Nirmalendu Ghosh Lectures*), by Prof. Haridas Bhattacharyya, M.A.
26. Old Persian Inscriptions, by Dr. Sukumar Sen, M.A., Ph.D.
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